

THE
Second Volume
OF THE
WORKS

Of the Reverend

MR. *Edm. Hickeringill,*

Late Rector of *All-Saints*, COLCHESTER.

CONTAINING,

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| 1. The Black Non-conformist. | 6. An Epistle to the <i>Tories</i> . |
| 2. The <i>Postscript</i> to the same, on Excommunication. | 7. The Mushroom ; in Answer to Mr. <i>Drydens</i> Satyr against <i>Sedition</i> . |
| 3. Some Considerations on the Nature of <i>Marriage</i> , and a Description of <i>Matrimony</i> made by the Inspiration of the Holy Ghost. | 8. A <i>Postscript</i> to the same. |
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| 5. An Essay on the Vertue of <i>Sequestration</i> . | 10. The Good-Old-Cause ; or, the Divine Captain : containing Arguments to make a <i>Soldier</i> Religious and Brave against the <i>Fears of Death</i> , in the Service of his Country.
With several other Tracts. |

Corrected and Revis'd by the Author, some time before
his Death : With an INDEX to the whole.

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1. The Muses Monument.
2. The History of the Church of
Eccleston.
3. Some Considerations on the
State of the Church, and a
Vision of the same, with the
Insurrection of the People.
4. The same, a Thought of the
Institution.
5. An Essay on the Virtue of
Patience.

Corrected and Revised by the Author, from the
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THE
WORKS
OF

Mr. EDM. HICKERINGILL.

VOL. II.

The Black Non-Conformist.

The Introduction.

SOME that have thought my Pen already too sharp and smart (those especially that have been gall'd, (sore Men where the Skin's off) and have (therefore) long lay'n at catch for somewhat whereby they might accuse me) will now (good Men!) upon the Reading this Title-page, Hug themselves for joy to see me again treat (at this time of day too) upon such touchy Subjects and Discourse, that a Man had need have the dexterity to split a Hair, that shall handle them pertinently, usefully, and yet safely, and warily.

Besides, a Coxcomb knows not how to Write of such deep and high, dark and mysterious points of Divinity,

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Law and Policy; and none but a Coxcomb (say others) will speak Truth in this lying, cogging, fawning, dissembling, perfidious and treacherous Age.

So that if I discuss these Arguments ever so well and warily, yet if I speak out, plain and home (there's Piety in't indeed, but) where's the Wisdom and the Policy of it? says Sir Politick Would-be.

And, therefore, as for the Naked-Truth-men, tear them, rend them, fleece them, shear them, hire Thompson and the Be-Jesuited Heraclitus to Libel them, bely and slander them all the Kingdom over, hire some Welch-Taffe, of a Hackney-Tongue and Prostituted Conscience, with broad staring Eyes brim-full of Pride, Self-conceit and Fury, in all Companies, on all Occasions, to bespatter them, Trepan them, Teague them, Taffee them, and Man-catch them; (nay, if they cannot be Godfreydiz'd nor Arnoldiz'd, yet) if you can hang them out of the way, What should they do living here? Make an Example of such Fellows as have so little Wit as to speak plain Truths in an Age of Hypocrisie. Did you never see a Crow or a Maggottepye sit pecking, and cawing, crowing and chattering upon an Asses back, or a Swines back? Why? these tame Creatures are born for affronts: However, if they be rich, use all Arts and Stratagems (imaginable) to beggar them, that, Truth (if it will live and Walk) may yet walk only the length of a Jayl, and in a Threadbare-Coat.

Which puts me in mind of that Jeering, Leering old Doggerel Rhimer that said (of old)

Curia Romana non captat ovem sine lana.

*The Roman-Wolf is no such Fool
To worry Sheep that have no Wool.*

Some have (antiently) render'd it in English thus.

The

The Introduction.

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*The Court of Rome does think it brave
To Man-catch such as Money have.*

If any Man think my Style too Jocular and Airy for the gravity of a Divine, and so grave a Subject; let such busie Censurers use their own Lumpish Dumpish grave way, and lull themselves and their Readers asleep, and so get Applause beyond the fame of Opinion: whilst this facetious (I was going to say this Erasmus his) way of Writing catches the Reader gently, and insensibly, making him a Captive Volunteer, and (once entred) he knows not how to desist, though call'd away by Business, Hunger or Sleep. What has any Man to do with my way of Writing? I do as little care, (as I have little cause to hope) for a Plaudite: Let Fame-catchers mind their Stops, their Cadences and their Periods, I hate Affectation as much as I do Hypocrisie or the Vulgar: Ple follow my own Humour, my Genius and Inclination, that which is most natural, is most to the life; and I had rather please my self than any Man alive; let Knaves and Slaves, and Pimps and Sy-cophants cringe and skrew their Faces after the Fashion, the French Mode, or after the fashion of others, and Pimp for Preferment, I need none; I am a plain free English-man, that love my Country and my Countries welfare beyond their applause (I had almost said) or mine own repose, and so (God willing) Ple live and die. Yet not to vapour too much of my Publick Spirit, I must confess (the Naked Truth on't) that if the publick-weal be gratified by any thing here writ, not I (but the Men of Doctors-Commons) merit the Thanks.

For I am (by my Temper, Complexion, Choice and Inclination) of a retir'd Genius, I hate the Crowd, a Noise, a Stage, or to be pointed at, or to appear in publick (but especially) in Print, though (thank my Fate) it falls out otherwise of late, and contrary to my beloved obscurity.

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Yet this I can truly say (in my just Apology) that I never appear'd in Print of late years, but I was hall'd hurried and irritated by Men that never medled with me but to their hurt.

But malice (like Murder and Gunpowder) will break out ; (as it did on this occasion) which forc'd me in my own defence thus to take the length of their Sword, (I mean) their Weapon, their only and none-such Weapon, Excommunication. Which might have slept (for me) in the peaceful Scabbord, but that four or five Lay-Elders, four Lay-Doctors of the Common-Law, a Lay-Register, drew it upon me (a Divine) the last Week : Bless me ! (thought I) here's Courage with a witness, for Lay-men to attack a Spiritual person, and at his own Spiritual-weapon too, Excommunication. And all this Delivery to Satan without the least fair Warning to bid me stand to my Arms, shift for my self, and stand upon my Guard against the foul Fiend. The best on't was, I was not so soon Thunderstrook with Excommunication for a Nonne-no, but I was sooner Absolv'd, namely, within half an hour (and less) after I first heard of it, but not without delivering my Purse ; for the delivering to Satan by Excommunication, together with the delivery from Satan by Absolution in Doctors-Commons, cost me a Guiney (not to dissemble the matter) neither more nor less ; I believe I shall love a Guiney for this trick (if it be but for this Vertue inherent in it) the better as long as I live.

Old Poets tell a Tale of Charon the Ferry-man of Hell, that wafts Men thither over the dismal River Styx, but he makes them pay Ferriage, a Naulum, in Scotch money Six pennies, or a Baubee, in English two Farthings for Freight ; but what they paid for being Sculler'd back again, is not in the Book of Rates, (I suppose) because 'tis needless, for Charon's Boat is always empty of Passengers back again. They tell a Tale of no Man that ever return'd from Hell, except one Bag-piper, called Orpheus : and all may be but Fiction.

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But I tell you a real Truth, and that every Man knows to be true, the Trade is currant and settled long ago (first) by the Pope, betwixt himself and the Devil, and a brisk Trade (there has been) between the Devil and him, though of late somewhat decay'd; and the Price of Souls to the Devil, and Hell and back again, is much lower'd of late days, though three hundred times better, and more advanc'd than it was in Charon's time; for the Pope (I say really and truly without a Fiction, I know it to my cost to be true) made himself the real Ferry-man of Hell, and though he did not carry Souls thither always himself, as did his Predecessor Charon, yet he sent them thither by his Emisaries, for nothing; but never suffered any Man to be delivered from Satan or absolv'd, but he made him then pay for his Journey thither by Excommunication, before ever he would suffer them to return by Absolution: And as bad as trading goes (for the Naked-Truth has almost quite spoil'd it; yet) it is to this day absolutely the (best Trade, I was going to say, (but that's a Lie) but it is still the) most gainful Trade in Europe; for you run no hazard, but of the first waftage to Satan, and even then also, if ever they be suffered to return, they pay Sauce, they pay for all at last; besides, a Man runs no great hazard in Stock, for a small Stock will set a Man up, a little Wax and Paper, and Pen and Ink, (except the Place might cost somewhat at the entrance and admittance for a Garfome or Fine, but however) the Trade begins to brisk up again, and sometimes they shall make you, of one particular Soul, (especially if it be a Churchwarden's Soul) ten or twenty waftages; and for every waftage seven or eight Pound, if it be a weighty and rich Soul, and long upon the Road or Voyage, for they go both by Land and Water; and of a poor Soul, and quick passage, perhaps not above ten Groats, (or such a matter (I am sure) I am within a Shilling under or over, if it be a poor Churchwardens Soul) and sometimes thirteen Shillings and four Pence,

and sometimes (I may well say) a Guiney. Well! 'tis no laughing matter, (Gentlemen) Proximus ardet, it may be your own turns in good time; there's no body has cause to laugh that I know but the Pope, and such as he first constituted Sumners, Apparitors, Surrogates, &c. they indeed, may well laugh, they win.

There are two Books of Naked-Truth (I ought to tell the Reader) the third Part, and fourth Part, that are father'd upon me, but they are spurious, and unlike me or my Style; which is uniform (at worst) and some say so singular, that I need not put my Name thereunto, 'tis self-evident, I never writ more Naked-Truths than This, and the Second Part of Naked-Truth; and the Vindication thereof against Fullwood. Nor had I writ this but upon the said occasion, nor troubled my self or the World with my Notions, if I had not been troubled in their Spiritual-Courts; for I love my retiredness, having been cloy'd with the Flourish and Grandeur of the World before I chose to settle my self in an obscure and dormant Function, in being a Priest: In which silence I had for ever (as my desire was) lain hid, but Providence will have it otherwise. Yet, after two or three Experiments, I think Men are mad, possessed or bewitch'd, to trouble me, or trouble themselves with me, incessantly to instigate and provoke a Man that studies to be quiet; if the Devil did not owe them a shame.

The Reader cannot reasonably expect that accuracy of Method, or Spruce Style in so hasty a Birth, Conceived and Digested long ago, but Writ every word in that Weeks stay I made at London in the throng of other Businesses; and far from my Study, my Notes and my Books. But he that will please to read St. Augustine in his 16th Sermon upon Gods Word in St. Matthew; and his first Book of the Lord's Sermon on the Mount; and Athanasius, Chrysostome and Theophylact, and they will find that my Comment here, upon Matth. 18. 17. is not Heterodox, nor Singular.

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I have but one thing more to beg of the Courteous Reader, viz. his Pardon for several Escapes, Lapses and Tautologies, not to be avoided but by writing it over again: But I have no leisure, and less disposition to give it a second draught. Let it go, rough as it runs, blunt and unbewn, 'tis natural, and mine own. But neither I nor the Reader will repent our cost and pains, if this do but help to blunt that keen and fiery edge of Excommunication, that has set all Societies in Christendom together by the Ears, and has been the great (if not only) bane of Charity, (the sole Test and Truth of any Religion. The two most Learned Pen's—Sir Thomas Moor and Erasmus (Contemporaries and great Cronies together) are both my Warrant and Authority as well as President, for this Jocular way of writing on a weighty Subject; which is nauseous, if it be (affected and) not free and natural. But if it be genuine, it is the most profitable way of writing upon a grave Subject because pleasant. For the most tough and sinewy Arguments are then most effectual, when made pliable to the Capacity, and finely fitted to the Head; which the said two great Names ('tis rare two in one Age) had got the knack of; nor were any of their time more beloved by some, or more hated by others: The former hated—swen to death; the latter to damnation, or rather Excommunication by the Pope and Fryers; and yet (for his great Learning, pleasant and facetious way of Writing) Canoniz'd by others for a Saint: So that setting one against the other, ('tis fancied that) he is neither in Heaven nor Hell, but betwixt both, in a Limbus of his own.

However, the Town of his Nativity, (Rotterdam) (as the seven Islands-Mediterranean contended for the Honour of being the Birth-place of Homer) in eternal memory of his Immortal Name, have set up his Effigies in Brass, in their chief Church, (as I am informed) styling him for their own Honour, as well as his, Erasmus Rotterdamus. But no Man ever (yet) writ so well (since

the Christian World (was and is) so divided into *Factions* as to get every bodies good word, no, not our blessed Jesus himself; some said true of him, as Peter, Thou art Christ the Son of the Living God; and others lyed, and said, Thou art a Samaritan, and hast a Devil. And it will always be so with the best of Men, some shall not love him so well, but others shall hate him as much, either through their native Virulency, Malignity and ill Humour, or else in envy of his Fame, Learning, Parts or Prosperity, will endeavour to blacken him, and do him a Mischief. And these Delinquents (the Fools and the Knaves) are by far the major part of the World, and therefore his Reputation enough (and to be sure the most lasting, and the way to be everlasting) if Men be but acceptable to the few honest and wise; who shall eternize the Memory, for Fools bolts are not sooner shot than vanisht, and the envy of Knaves expires and ceases, and is buried with, and in the Grave of the worthy. Besides, Truth is always prevalent and strongest at long run, if it be not smother'd by an Inquisition or a Jayl, (the Popish method of old, but) not practicable now, people are generally unhoodwinkt. And yet I deny not but the World (I mean) the vulgar, are not guided by Reason, Truth or solid Judgment, but by Interest, Fancy, Opinion and Superstition, yet they are glad (always at long run) for their own sakes, to suffer the few wise Men to Guide them and Conduct them through the Labyrinths and Precipieces into which their Follies have led them.

But I have chosen (at my own peril) thus publickly to scribble my Thoughts, the greatest Ring-worms are best cured with Ink.

Come on, Man-catcher, with both thine Eyes, staring and wide-open, in hopes to snatch and catch at somewhat (here) that may (if possible) be wire-drawn and wrested, to make any thing here writ, to seem to Interfere with the Laws of God or Man.

C H A P. I.

*Of Excommunication; the only None-such Weapon
of Ecclesiastical Jurisdiction.*

THE Thunder of Excommunication (say some) is a sacred piece of Ordinance, (and if duly let off) is the most terrible and dreadful of all Claps. Not to mention the after-claps that attend the Writ *de Excommunicato Capiendo*.

Crimes against the Common-Law, or Statute-Law, as they are of a different Nature, of different Consequence, and different Dimensions (greater or lesser) have proportionably different Penalties and Punishments. Some merit a pecuniary Fine, some the Stocks, some the Whipping-post, some Imprisonment only, and some are Mortal Sins, and merit the Ax or the Gallows. But any the least contempt against the *Ecclesiastical Jurisdiction* (if it but for not paying a Groat or two, or any such-like least *Piccadillo*) is punished by the greatest and most dreadful Scourge on this side Hell; namely, a delivery to Satan by Excommunication: And he that is the greatest Debauchee, Libertine, Atheist or Blasphemer, (though I never heard that ever any such was in my time Excommunicated, neither at *Rome* nor elsewhere) yet he thereby incurs no other Censure, nor with more dismal Consequences, than for the aforesaid small *Piccadillo*'s are inflicted, *viz. Excommunication*.

The Consideration whereof put me upon a five-fold Inquiry.

1. Whether Christ or his Apostles ever made such an Ordinance as Excommunication? And whether like to that in use amongst us at this day?
2. If they did, who were the Administrators thereof?
3. Against

3. Against what Offenders and Offences Excommunication was made use of?

4. How Excommunication at this day does agree with the Laws of God, and the Laws of the Land?

5. What good or harm Excommunication has done in the World?

All these require the greatest scrutiny, care, diligence, caution and dexterity, to discuss.

In which work, though there are many, very many of greater abilities, yet none I hope shall handle it with greater modesty, and always with due Reverence, and humility, and submission to the Laws, and my Superiors, whose pardon I humbly beg, if in any thing that follows I happen to transgress my bounds, in any Error of my Judgment, there's no error of my Will I am sure.

Besides, I am in my proper Sphere, in treating of a point of Divinity, my proper Province and Function; and so necessary, expedient and seasonable in these times, and in this Age, which is (God knows) so full of Scandals and Offences, and so many Millions daily liable to this terrible stroke, if the Laws, as they now stand, be (as Laws ought to be, whilst they continue Laws) put in Execution.

For I am perswaded (and so must every Man that has a grain of Charity) that not one Dissenter of a thousand, is wilfully and maliciously so; no Man (who is out of *Bedlam*) will willingly throw himself down a Precipice; no Man desires any thing that he judges evil, it is impossible; no, 'tis want of sight and understanding that makes Men stumble, hesitate and fall: They walk in the dark, and that's the reason that Scandals and Offences are so many and numerous, and our Divisions so great, that nothing but Illumination can make Men walk steadily in the way, the King's High-way. Some may well imagine that a Man of my little Talent and Endowments cannot publicly hold
forth

forth a greater or better Light ; or show the way clearer than those many thousands of more improved Knowledge and Advantages : And that therefore I do but *actum agere*, and labour in vain.

However, Ple show my good Will and Charity whilst wiser Heads sit still. For what Charity can there be in us whilst (with dry Eyes and unconcern'd) we see so many stumble and fall in the dark, and none lend a Light, or a helping hand (if possible) to reduce Men into the Unity of the Spirit, and the bond of Peace : Let greater Luminaries carry their greater Lights in Dark-lanterns, but it is better to set it on a Candlestick, and publicly, that it may give Light to all the House. If I do no other good, than hereby to incite others to clear this dark and mysterious management of Excommunication, it will be some satisfaction ; however, I promise my self and the Reader, that I shall not wittingly nor willingly express any thing contrary to the Law of God, and the Establish'd Law of the Land.

C H A P. II.

THis being Premised, I will begin with the first Query.

1. *Whether Christ or his Apostles ever made such an Ordinance as Excommunication ? And whether like to that in use at this day ?*

I answer, First, None can imagine that our Blessed Saviour, the Prince of Peace, the Restorer of Breaches, that was meekness and lowliness it self, should give many eager or frequent Commands to extirpate or dismember any of his Body ; for he came to seek and to save that which was lost. And therefore we meet but with one place in all the

the Gospel that gives any colour to Excommunication; namely, *Matth.* 18. 17, 18.

But our Saviour (after all the caution imaginable of a mild and private previous proceeding and dealing tenderly with a Brother, a *Jew*, (that trespasseth against, thee) betwixt thee and him; which if it took effect, the cause was stopt, and all further proceedings, it went no further;) but when the method of Cure prov'd ineffectual, the next Remedy was (not to put him into the Court, or present him, but) to take with thee one or two more; to which, if the Trespasser would hearken, (though he had neglected and refused at the first private Conference, yet) there also all proceedings were stopt, and the matter privately hush'd up, to avoid Scandal, and the Church or Spiritual Court never heard a word of it, except these Prescriptions of our Saviour did not effect the Cure. And then, (and not till then) by any warrant from the Gospel, was any Man to be put into the Court, or *Sanhedrim*, or, the matter told to the Church, or made a publick business of. But then if the Criminal neglected to hear the Church, What then? Does he command the Church to deliver him to Satan? He only says — Let him be unto thee as an Heathen-man and a Publican. Which words can have no other Grammatical Construction, but that thou shouldst look upon him as a Man that regards not the Precepts and Admonitions of the *Jewish Sanhedrim*, more than does a Heathen-man or a Publican, that never pretended to be subject to them, nor Subject in the Kingdom of God, and therefore thou mayst take thy course at Law with him, and bring a *Clausum Fregit*, or *Action of Trespass* against him, before the *Roman-Magistrates*, in their Courts of Judicatory, as you may against a Heathen-man, (that is, a *Gentile*) or a *Publican*. For the *Publicans* (though many of those Excise-men, Toll-gatherers,

therers, or Custom-gatherers were *Jews* by Nation and Religion too, and some of them Jewish Christians, yet they) were *Herodians*, (that is) true Conformists to the Roman Yoke and Government; and therefore odious to the Puritanical-Bygots (the Hypocritical *Pharisees*) that look'd with scorn upon all Mankind, (and as Dogs despis'd and hated all) if they were not of their Religion, or rather foolish Superstition. The best Comment upon Holy Scripture is it self, and the best Interpreter of our Blessed Saviours Sayings, are his own and his Apostles Words and Actions. A like saying to this (of *Matth. 18. 17.*) we have in *Luke 17. 3, 4.* where our Saviour says, *If thy Brother trespass against thee, if he repent, forgive him;* (that is) if he pay the Trespass, and make thee Satisfaction, and confess his Fault, and be sorry for it, and promise amendment, (for without these there is no true Repentance) then forgive him seven times, and seventy seven times, even as often as he shall sin against thee; and neither Court him, nor Sue him in the Spiritual-Court, (before the *Sanhedrim* or High-Priests-Court) nor yet in the Temporal Courts of the *Gentiles*, or Heathen-men and *Publicans*. For our Blessed Saviour does not say, Let him be to the Church as an Heathen-man or a *Publican*, which the Pope, to colour the Authority and *Jus Divinum* of his Excommunications (as he does that of Christ to Peter—*Thou art Peter, and upon this Rock will I build my Church*) does without any ground or colour (as politickly as sencelessly) Construe and Interpret. But our Blessed Saviour only says, *Let him be to thee,* (to thee, not to the Church) as a Heathen-man or a *Publican*: (that is) thou mayst lawfully then Sue thy Brother *Jew* at Law, as well as any *Gentile*, or Heathen-man, or *Publican*. Nor did ever any solid Scholar or Divine, (that was not prejudic'd and forestall'd in his Judgment, which

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is usually the same with the Mothers and Chatechisers, for few Men have wit enough to see and chuse their own way, and know why and wherefore,) following (like Horses in a Teame) with Nose in Tayl of their Predecessors, I say,) never an unbyass't Man that ever I yet met with, could prove Excommunication out of *Matth.* 18. 17. But what may be concluded from the next, *Ver.* 18. shall be examin'd by and by.

But *Matth.* 18. 17. (to my understanding) sounds much like that of *St. Paul*, *1 Cor.* 6. 1, 2, 3, 4, 5, 6, 7. *Dare any of you having a matter against another, go to Law before the unjust, and not before the Saints? Do ye not know that the Saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge Angels? how much more things that pertain to this life? If then ye have judgment of things pertaining to this life, set them to judge who are least esteemed in the Church, I speak this to your shame. Is it so that there is not a wise man amongst you? no not one that shall be able to judge between his brethren? But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault amongst you, because you go to law one with another: Why do ye not rather suffer your selves to be defrauded? So that when Jews or Christians happen to live in subjection under a Gentile, or Heathen-Government, then that of our Saviour, *Matth.* 18. 17. and this of *St. Paul*, *1 Cor.* 6. is a Rule for them to walk by, as to going to Law. But if the *Romans* had not Conquer'd and given Laws to the Jews (as they did in our Saviours time) and also if Christians do not live under a Heathen-Government, then *Matth.* 18. 17. and *1 Cor.* 6. has no place, nor is there any occasion for those Rules, but they are Rules only in such cases; nor is it heard of in an Age, (I know it, that have liv'd among the Jews) that the Jews*

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go to Law one with another before the Christians, or put them into a Court-Christian, or Court-Mahometan.

But in a Kingdom or Countrey where the chief Magistrates are Christians or Jews, there is no place nor occasion for this Rule; namely, *Let him be unto thee as an Heathen-man or a Publican*: And therefore this Text is nothing to prove, or colour Excommunication at this day, nor ever was in our Saviour's time; 'tis nothing to the Purpose, but a foolish Popish groundless Comment. But as this Comment arose from Popish Politicks and Prelatical Usurpation, so it was grounded, and is yet countenanced, by and from a vulgar error, namely, That the Synagogue or Sanhedrim amongst the Jews was only a Spiritual-Court, or Kirk-Administration; and that all the Weapons they had, was putting out of the Synagogue, or debarring and excluding from the Sacraments, Ordinances, Divine Service, and all Spiritual and Ecclesiastical-Communion: And not one of a thousand at this day but so accept it. Whereas, in truth, the Sanhedrim, Kirk, or Synagogue, was no more a Spiritual Ecclesiastical Court, than those amongst us in *Westminster-Hall*, or at the *Assizes*: For the Sanhedrim or Synagogue acted by a standing Commission of *Oyer and Terminer*; there was not among the Jews (especially in our Saviour's time, when he spoke those words, *Matth. 18. 17.*) two distinct Jurisdictions, Ecclesiastical and Temporal, one for the Soul, another for the Body: (for such different Courts are apt to clash, and keep a quarreling or ado, with Prohibitions, Consultations, and I know not what. But the Lord-Chief-Justice was also High-Priest and Chief Magistrate: and all the Inferiour Courts had Jurisdiction over all Persons, and in all Causes Ecclesiastical and Temporal, called the Sanhedrim, (the great, the less) and sometimes,

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and usually, the Synagogue. Which Synagogue, I say, was carried on by Commission of Oyer and *Terminer*, and never excommunicated any Man; that is, never debarr'd any Man from the Sacraments, Sacrifices, and never shut any Man out of the Church or Temple, if he was a Jew, though never so prophane.

But the Kirk or Synagogue, Church or Judges, or Justices of Peace, Magistrates (call them what you will, for they) were one and the same Men, as they are at this day in *Turkey*, *Persia*, and the greatest part of the well-govern'd World, as well as in the *Theocraty* of the Jews, the Government of Gods own making. *Moses* was Lord-Chief-Justice and Priest too, and Consecrated and Ordain'd *Aaron* and his Son; *Moses* Promulgated Canons and Constitutions (not only Temporal, but) Ecclesiastical. *Joshua* (not *Eleazar*) was commanded by God to take care that the *Israëlites* should be Circumcised the second time; neither was he to except any amongst them, or debar them from the Ordinance, although the most wicked and debauched; (except haply they were Circumcised before upon another score, then indeed I do not know how they should be Circumcised again.)

And God commanded *Joshua* (not *Eleazar*) to Celebrate the Sacrament or Passeeover, as soon as they had got over *Jordan*; nor from that Sacrament was the most vicious debarr'd, that ever we read of: the greatest Sinner sure had most need of it, for the whole have no need of Physick, but them that are sick. *Ely* was Lord-Chief-Justice and Chief-Priest too, and so was *Samuel*.

King *David* also was the Prophet *David*; and King *Solomon* the Wise, was *Ecclesiastes* or the Preacher, and both of them order'd the House of God, and how matters should be carried on there; and plac'd and displac'd the Priests, and set them
their

their Lessons, and told them their Business and their Errand: and when Solomon's Temple was Built, he Consecrated it himself, 2 Chron. 6.

Indeed good King *Jehosaphat* made a Council of State, or Sanhedrim, or Synagogue, of a mixt Company, *parte per pale*, Priests among the Lords, Judges; a compound of Clergy and Lay-Elders, for the Judgment of the Lord, and for Controversies, and all Causes that should come before them between Man and Man, City and City, Blood and Blood, according to the Law and Commandment, Statutes and Judgment: But afterwards the Chief-Priest got the superintendency, and was the chief Magistrate. But our Blessed Saviour did not like that Spiritual Men should dirty themselves with the World, and worldly matters; and therefore refused to be a Judge, (when the Preferment was proffer'd him) in Civil-matters, and charges his Disciples that they likewise should not exercise Dominion nor Lordship, as the Princes of the Gentiles, *Luke 22. 25, 26.* And *St. Peter* reads the Bishops or Presbyters (for a Bishop was a Presbyter in those days) just such another Lecture, 1 *Pet. 5.* But who minds what he or our Blessed Saviour (either) do say in the Case? And yet we all pretend to be Christians. Certainly that Constitution and Frame of Government that cometh nearest to the Platform (and is most agreeable and suiting with the Laws of God) is the best Form and Frame of Government.

Keep therefore and do them (says God by *Moses*, *Deut. 4. 6, 7, 8.*) *For this is your wisdom and your Understanding in the sight of nations, which shall hear all these Statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what Nation is there so great, that hath statutes and judg-*

ments so righteous, as all this Law which I set before you this day.

And in all that Law (I will maintain it against the World) we do not read, that any Man living was for Wickedness depriv'd of the benefit of the means of Grace, of the comfort and help of the Sacraments, Words, Sacrifices, or shut out and excluded the Church or Temple.

Indeed the Leper, and Unclean, &c. were debarred from the Crowd and Assembly (for fear of Infection in that hot Country) but no Man's wickedness, or ill Life and Conversation, or Misdemeanor, or Contempt, or scandalous Behaviour was punished by depriving him of the Word or Sacraments, or means of Grace (that we read of) in the whole Scriptures, either Old or New Testament. And if it be not found in Holy Writ, you may easily know whose Invention it was. For the truth is, Covetousness invented it, and Pride together; the Pope invented it, and being greedy and rapacious with his Legions of Lordly Priests and Cardinals that topt the whole World, and Money being a kind of necessary Utensil in the Grendeur of Courts, as well as the Sinew of War, and crocking himself in vain by smutty Chymistry to find the Philosophers-stone, he turn'd his Keys (of Heaven and Hell) into't, and made a Philosophers-stone of them, and made them turn every thing (they touch't) to Gold.

Has any Man a mind to go to Heaven? you must ask the Porter leave, he keeps the Keys, (he says) of Heaven-gates, Come——enter in, but first pay the Porter, leave your Purse behind you, you'll need no Money there; therefore——Deliver your Purse.

Our Blessed Saviour (indeed) does say to *Peter*, *Behold, I give unto thee the Keys of the Kingdom of Heaven, and whatsoever thou shalt bind on Earth, shall be*

be bound in Heaven, and whosoever thou shalt loose on Earth, shall be loosed in Heaven.

But what's all that to the Pope more than other Presbyters? for Christ gives the same Commission to all the Disciples (after he had breathed upon them the Holy Ghost) *John 20. 22, 23. Whose soever sins ye remit, they are remitted unto them, and whose soever sins ye retain, they are retained.*

And when the Pope or any other Popelings, or any other sort of People, are Successors to these gifts of the Holy-Ghost upon them, as he did upon the Disciples, then (and not till then) has any mortal Man power upon Earth to forgive sins. For who can forgive sins but God only? said the *Pharisees* truly; but they applied it wrongfully, through their ignorance of the Divinity of our Blessed Saviour, which he endeavoured to discover unto them, by (that saying to the Cripple) *Thy sins be forgiven thee*; but they were blind and could not see.

Can any Man in his Wits imagine, that God should give such power unto Men (the wickedest and vilest of Men) to forgive sins? Can any Man be a good Man, or indeed any thing in Religion, (in true Christian Religion) without true Charity? 'tis impossible, be his other qualifications and endowments never so great: be he Pope, or Bishop, or Priest, or what he will. And yet the Pope makes the silly Papists believe that he can fetch Souls (not only out of Purgatory) but also make *All-Souls* (in Hell) *All-Saints* in Heaven, and leave the Devils alone if he list. Can he so? the more uncharitable Devil he (then) by his own showing. Had that wicked *Levite* a grain of Charity, that seeing a poor distressed Man miserably wounded, and that fell among Thieves, and turn'd his face (hard heart!) and look'd another way, and went on the other side of the way, for fear he should reach a

helping-hand; give me the *Samaritane* for all such *Levites*. Much less can the Pope have a grain of Charity, or (therefore) any goodness (indeed) or Religion, or any Christianity, when he can (if he do not lie) redeem all the damned out of Hell, now roaring in Torments, and will not; and all the Souls out of Purgatory (and fire of Purgatory (the Papists hold) is hotter than *Nebuchadnezzar's* fiery Furnace, but I cannot tell, nor I hope never shall know:) and yet groaning and frying as they lie there, the Pope (hard-hearted wretch!) can deliver them, but not a Soul of them, except they, or somebody for them, down with their Dust, and ready *Darby*; they will not trust for a twelve-penny piece, which is the price of a Mass (it seems) now a-days, but when I was in *Spain* and *Portugal*, they were cheaper, one might have had two for a shilling, and thank you too; nay, an *Irish-Fryer*, a *Teague Benedicite* would make you twenty Legs too into the bargain, with *Abou, bou, bou*, by Chrees and by *St. Patrick*; *Fait and Trot*, by my *Shoule, Joy*.

Never did such a silly Cheat reign so long before in the whole World, but it was only because they kept the people in Ignorance; and if any Man durst offer to enlighten them, and speak the Naked-Truth, the Pope, and his Inquisition and Emissaries were as spiteful, cruel and devilishly bloody as any are now amongst us at this day against the Naked-Truth. They are vildly loth to lose their domineering, insulting Kingdom of Darknes, and are as mad as *Bethlehem*, if Men will not be Asses and tame Beasts, and suffer themselves (as of old) to be cow'd, crow'd over, and Priest-ridden. 'Tis said of the *Germans*, That (just before) God had raised up *Luther* to awake them and rouze them, they were grown so sottish and be-jaded (having so long been Priest-ridden) that their Priests might almost have perswaded them (not only to lye
down

down and let the Priest whip them) or, (which is as bad or worse) make them whip themselves (both of them daily Penances at this day in Popish-Countries) but also they might easily have been perswaded (poor Asses!) to eat Grass.

Surely *English* Men are not so dull and tame to be Hen-peckt? or to be rid and bestrid at such a rate, I hope: I confess, I have not the patience to endure it. But though the Pope says Christ gave *Peter* (that is himself (he says) though his Name be *Pius*, *Sergius*, *Innocent* or *Alexander*) the *Keys of the Kingdom of Heaven*; be it so; yet, how the Devil and he should be so kind, that the Devil should trust him or prefer him to a Porters Place in the *Kingdom of Hell*, I cannot imagine; I am sure there is no Scripture for it. Nor any reason, or any thing else in the Case, but the Money-case.

I think, I have sufficiently evidenc'd that in *Matt.* 18. 17. there's nothing like it; nor from (or in imitation of) the *Jewish-Church*, and God's Platform of his own making, neither God nor Christ, in the Old nor New Testament ever gave Authority, Power or Command to any Man, High-Priest or Low-Priest, or any Assembly of Men, Clergy or Lay-Elders, to turn Men out of the Church, and shut and lock them out from Divine Ordinances (the Comfort as well as Cure of Sinners) much less did ever prostitute such Sacred Mysteries to sale, and make a Money-matter or a Money-business of it; this was the Invention of *Pluto*, the Money-God, or Money-Merchant; or his Factors, the Popelings. Nevertheless, though I assert this, yet I do not deny but the King and Parliament may impower Bishops, or who they please, to Excommunicate, but, I say, I see no Scripture for Excommunication.

Indeed in our Saviours time the *Synagoga* and *Synagoga*, the Sanhedrim or Synagogue, or Courts of Justice, were *Jewish-Justice*, but put into Com-

mission by the *Roman* Governour; the High-Priest was a Jew, but ordain'd by the Emperor, or *Roman* Governour, nor durst not call a Court or Sanhedrim, but by permission of the *Romans*. *Archelaus* the Son of *Herod* was by his Father constituted and appointed (in his last Will and Testament) King after his Fathers death, but durst not own the Name of King, till *Cesar* confirm'd him. Nor durst the High-Priest act (till confirm'd by the *Roman* Governour) in any great Affair: as *Josephus* relates in his 20th Book of Antiquities; and he was in a grievous quandary for procuring the death of *James* (the Just) the Brother of our Lord, during the *interregnum* after *Festus* his death, and before *Abbinas* his Successor was arriv'd in *Judea* in his Government. But I say, the *Romans* usually granted the Conquer'd Jews to use their own Laws, and to be Govern'd by their own High-Priest and Countrey-men, and Sanhedrim, but always under favour and under correction still of the *Romans*. This Sanhedrim or Synagogue (then) was the same (in Christ's time) as appointed in the Law of *Moses*; namely, the High Court of Justice, and the Lower Courts of Justice, and all the Magistracy they ever had.

But our Blessed Saviour he never changed the Government that was enacted and established by *Moses's* Law, nor suffered his Disciples to innovate any thing in the Civil Government, or (which is all one) Spiritual Government, Sanhedrim, or Synagogue. Which if our Saviour had ever spoke against, no doubt but his Adversaries that lay at catch would have accused him of it, and laid it to his charge, when they so thirsted after his Blood.

Of this Court of Jewish Magistracy our Saviour speaks, when he says (in *Matt.* 18. 17.) tell it to the Church, or Synagogue, or Sanhedrim. Which, I say, was not a meer Spiritual Court, no, no, it was

was no Bawdy Court, but a Court of Justice for Trying Causes, whipping Men, beating them, stoning them to death. In this Court St. Peter and St. John were threatned, and St. Stephen stoned, *Acts* 7. And the same Court had stoned Peter and John too, but that they durst not for fear of the People that were so taken with them, for that a notable Miracle had been done by them in curing a Cripple that was born lame from his Mothers Womb, *Acts* 3. and this was such an evident demonstration of the hand of God going along with them, and done so publickly, and only with a word in the powerful Name of Jesus, that the People could not but admire it and applaud it. Whereupon they were put to a notable plunge, and when they had laid their Heads together, *Acts* 4. 15. They were at their Wits end, and knew not what to do, *Acts* 4. 16. For on the one hand they resolv'd to do all the mischief they could or durst; and on the other hand they had no other colour for doing mischief to the Apostles, but only that they had done good, and cured a poor Cripple, and that would bear no colour for their intended cruelty against them; What shall they do? What shall they do? They were mischievously bent, and were resolv'd to do as much mischief as in them lay; but that that perplext 'em, and put them to this sad perplexity, the people, the people could not be gull'd with any colourable Mist to blind their Eyes, and make them believe they punisht the Apostles for Treason, or Sedition, or Heresie; therefore the Text says, *Acts* 4. 21. *Finding* (they sought but they could find) *nothing how they might punish them* (the Apostles) why could they find nothing? 'tis answer'd in that Text — *Because of the people; for all men glorified God for that which was done.* Ay, ay, that's the right and only way of return to God for manifestation of any *Naked-Truth* by his Servants, to glorifie his Name for

the same. And why should not the Sanhedrim have glorified God for the same as well as the People? Had not they Souls to save as well as the People? What was this Sanhedrim or High Court of Justice made up of? Who were the Members of this Council? It is answer'd, *Acts* 4. 1. The Priests, (Ay, Ay, I should have wonder'd else, at a piece of Mischiefe, if I had not found the Jewish Priests there in the first place, next) the Captain of the Temple, and the Sadducees.

A fine Medley of Priests, Soldiers, and Atheists; for so were the Sadducees: the Jewish Church was like to be well govern'd; nor do I wonder they went about, in the next Verse, *Acts* 4. 2. to suspend the Apostles *ab officio*, or silence them from Preaching, being grieved (good hearts!) that they taught the People: — Whereupon they put them in Jayl for that Night, (designing to get all, or a greater number of their Council together (upon so good an occasion too) And then appears a great Motley Crew, made up of Rulers and Elders, and Scribes, and *Annas* the High-Priest, and *Caiaphas*, and *John*, and *Alexander*, and all the High-Priests Nephews, Cousins and Cousin-Germans.

This is only to show you what the Church was that our Saviour speaks of, *Matt.* 18. 17. *Tell it to the Church*; is as much as to say in *England* — Complain in *Westminster-Hall*, Sessions, or Assizes. For want of the knowledge whereof, Excommunication has been counted a Sacred Ordinance, and every little gather'd Church (as well as the great) took upon them the Government; and thought themselves some-body, and would have power over their own Members, to interdict, deprive, cut off, &c. and woful work they made with it; *Johnson* and others that fled to *Holland*, and had a gathered Church, and cut of, and cut off Hereticks, and wrong Believers, till he left himself alone, or but
with

with one, that just jump't with him in all things. And indeed (as in the Mathematicks) when a crooked Line deviates from a streight Line, the further it reaches in length, still the greater distance and more irreconcilable; so here this Text of *Matt. 18 17.* being mistaken and wrong construed, the longer the error lasts, the greater mischief and the harder to be reconciled. For this Interpretation has leaven'd not only *Diocesan, Synodical*, but *Presbyterian, Independent, and Congregational-Churches*, till they have fought one another with this Spiritual-Weapon most Bloodily, and they knew not wherefore; they are mistaken in the words of their Commission, *Father forgive them, they know not what they do.*

I deny not but that a Bigot, Papist, Protestant, Presbyterian, or any other Sect (that believes the Church has this power, at this day, to bind and loose, and knows no better than the old Traditional-Interpretation of these words—*Tell the Church*) have, and may still (if they please) be frightened out of their little Wit with the thunder of Excommunication, thinking it *jure Divino*, and that the Thunder comes from Heaven. But I doubt not, but to prove how far it is a meer earthly Cracker, and a Bug-bear, and frights none but Women and Fools; were it not for the Writ—*de Excommunicato capiendo*—that follows in the Rear of it.

I know well how the Emperor *Theodosius* the younger was frightened out of his little Wit, because a silly Monk had Excommunicated him, and could not eat, drink, nor sleep till he absolv'd him; there has and will be Bigotted Fools and Coxcombs to the Worlds end. Nay, men that are in all other things wise, yet if they once be possessed with the Spirit of Bigottism and Superstition, and be Priest-ridden, not minding what the Holy Scriptures say, but what Comments the Priests (for
their

their own lucre, and to uphold their Prelatical Hierarchy Dominion and Usurpation) put upon it, are easily Bugbear'd with this cracker of Excommunication : as was that bravest of Men and Warriours, the Emperor *Theodosius* the Elder, Excommunicated by *Ambrose*, the greater sinner of the two. Not but that the Emperor might be in fault, (as what great Warriour and Conqueror (as he was) can possibly be innocent, and have hands clean from any stain of Blood,) but whether he was in fault or no, is not easie to determine ; read the Story in *Nicephorus*, and though the Emperor did command the Soldiers to humble the City (that were certainly Traytors, and were Guilty *lase Majestatis*, in abusing most shamefully the Statues and Picture of his dear Wife and Empress, and possibly the Soldiers might (they are apt enough to) exceed their Commission when there is good plunder in the case : But the poor Emperor must pay for all, and smart for all.

For indeed he was not Emperor (but a Bigot) I mean, he did not know his own Strength, Power and Authority, but suffered himself to be nuzzled by *Ambrose*, that formerly had been a Captain, and now was made Bishop of the same Town (*Milan*) that he had formerly been Governour of ; but he forgot not his stout heart, though he had put on his Canonical Weeds : read but the Story, it is too long here to insert, and you will then (with me) pity the poor Bigot Emperor, got into ill-handling, and under the clutches of a Priest that well knew the Ascendant he had over him. For even in these days a Bishoprick begun to be a stately business, and not only a good but a great thing, and had been so (of 100 years standing ;) namely, ever since the good Emperor *Constantine* had been so wonderfully Enamour'd of them Bishops, and therefore he made them rich ; and riches are apt to make
men

men proud; and pride is apt to make men fall: And there's an end on't.

But if the Sanhedrim or Synagogue had been a Spiritual-Court only (as men make it that thus Construe—*Tell the Church*) then certainly it was a Bloody Court as well as a Bawdy Court; for *St. Paul* confesses, that he had a Commission from thence to Imprison men, and put them to Death, which surely was Law; or else King *Agrippa*, and *Festus* the Roman-Governour would have chastised him for it, when he confesses, *Acts* 26. 10. that — many of the Holy men he shut up in Prison, having received Authority from the Chief-Priests (mark that) and when they were put to Death, he gave his Vote for it; and punisht them oft in every Synagogue, or Church; so that I say, Tell it to the Church, or Synagogue; (is) Complain to the Justice, and no more.

And it is strange indeed that Christ should in those Words of *Matt.* 18. 17. set up a new Jurisdiction in the World, and the Apostles (who at that time knew nothing of nulling any of the Law of *Moses*, or that Christ should die, and yet) should make no exception to it, or question to have it more explain'd, if it were to be a standing Sacred Ordinance to vouch Excommunication to the Worlds end. And 'ts strange that none of the Evangelists (but *St. Matthew* only) should make any mention of it; only *St. Luke* 17. 3. makes some little hint of forgiving our Brother, but not a word of putting him into Court, or presenting him. If we can but as well get over the 18th Verse, I fear Excommunication will tremble for fear of being Excommunicated its-self. *Matt.* 18. 18. *Verily I say unto you, Whatsoever ye shall bind on Earth, shall be bound in Heaven; and whatsoever ye shall loose on Earth, shall be loosed in Heaven.* And (to put in all the other Texts together, that the *Bonarges's* or Sons of Thunder do muster up to maintaen their Thunderbolts of Excommu-

Excommunication,) we read, *Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained,* Joh. 20. 23. So also, *1 Cor. 5.* There's an Order sent out for Excommunication, thereby Decreeing the Incestuous Person to be Excommunicated. And, *1 Tim. 1. 20.* St. Paul says he delivered *Hymeneus* and *Alexander* unto Satan, to teach them better things than to Blaspheme. Also a Heretick, after the first or second admonition, reject: And for contempt, *2 Thes. 3. 14.* *If any man obey not our word by this Epistle, note that man, and have no company with him, that he may be ashamed.* Then, *2 Cor. 10. 4, 5, 6.* *For the weapons of our warfare are not carnal, but mighty through God for the pulling down of strong-holds. Casting down imaginations and every high thing that exalteth it self against the knowledg of God and bringing into captivity every thought to the obedience of Christ. And having in a readines to revenge (mark that) all disobedience, when your obedience is fulfilled. Which last Clause, I confess, I do not understand. Then there is that of, With such an one, no, not to eat. These are the chief, if not the only places, pretended to vouch the Excommunication. But as idle and far from the purpose as if we should alledg *Mark 16. 17, 18.* to prove our selves Believers; namely, *He that believeth shall not be damn'd: And these signs shall follow them that believe, In my name shall they cast out Devils (hence comes the Popish Holy-Order called Exorcists, or Conjurers) They shall speak with new Tongues.**

Hence came the Opinion of the necessity of University-Learning, and to be a Linguist before you are capable of being in Orders (or to be a Teacher or Preacher.) *They shall take up Serpents, and if they drink any deadly thing, it shall not hurt them; (but (here) in this the Popish Mimickry and Mountebank-Tricks, in endeavouring to imitate the Holy-*

ly-Ghost; wanted courage and faith to play tricks, and try conclusions:) They shall lay hands on the sick, and they shall recover (there's no danger in trying that experiment) but because the Priest palming the poor sick man did not restore him to life, they would palm him indeed (in their Holy Unction) and Anoint him with Oyl in the name of the Lord, but being fruitless, they say, it is not for life, but death, not to cure, but kill, and they never anoint them but when the Physicians have given them over and past Recovery: whereas the Apostles laying hands was for their Recovery. But now in Popish Countries, (I know it) if once the Physicians have given a sick man over, the Clergy have him then; and though nature (as many times) shakes off and Conquers the Disease, yet they will not suffer the sick man to take either Food or Physick, till they be paid for the Burial, and Funeral charges, and his Legacies to Monasteries, Fryars, Nuns, &c. made good in his life-time, and paid (live or die:) a most Barbarous, Inhumane and Devilish Religion, as ever any Prince could be converted unto, that did not also hope to go snips with them in their Arbitrary-Tyranny, Cruelty, Oppression, and Bloody-mindedness. But I say those Texts to Legitimate Excommunication, (that has so vext and perplext, and ruin'd the Peace of Christian-Societies, and humanity it self (the true *Lycanthropy*, that has turn'd men to Wolves, to worry one another) is no more to the purpose to vouch Excommunication now a-days, because the Apostles could bind and loose, deliver to (and free from) Satan, (no more I say) than that in *Mark* 16. 16, 17, 18. can be brought to prove that we are all Infidels, and shall be damn'd.

For immediately after he says, *He that believeth not shall be damn'd*, he adds marks and signs to know who shall be damn'd, or who does, and who does not

not believe; namely, *They shall cast out Devils, &c.* But hence comes the mischief in the Christian-Church, Men will take upon them to be Doctors, (and I know not what) Interpreters of Scriptures, but they never mind the context, or if they do, they imblbe their Principles from their Mother, or School-Dame, or Pædagogue, or Tutor. Hence Men of equal Parts and Pregnancy live and dye Papists or Protestants. Wherefore? their Nurse, and Pædagogue, and Education were such; (a fine account!) and yet in Human-Learning—equally excellent, but Imbib'd Superstitions few men have reason and strength to shake off, as *Sampson* did his Cords and Wyths; But every man is not a *Sampson*, the same would have hamper'd an ordinary Man, and made him a foolish prey to the *Philistines*, the Bloody *Philistines*, and nuzled to it by a Female or a Wench, (a *Dalilah*.)

C H A P. III.

THUS concerning Excommunication have Men, good Men, Pious Men, Learned Men, slavishly tyed themselves (as I said before) like Horses in a Team, follow those that have gone before them, (their Predecessors) right or wrong; especially if the Leaders be Jolly and Fat, Brisk and well Accountred, and reputed in the World, that seldome judges right of Truth, but only through the false Spectacles of Interest and Education: so that they do not so much employ their Learning and Wit to confirm Truth, but the Opinions that best fits their Preferment, or best pleases their Genius, namely, as Imbib'd and Tinctur'd by Education. Otherwise 'tis impossible but Men should know the fallacy of the consequence, that what the Apostles could, did, or had order to do; therefore we may or must do it: What Non-sence is this?

Peter

Peter trod Water at Christ's bidding; and yet ne'er a Priest in *England* dare venture to follow him or imitate him, except he can swim; nor pretend, herein, to be his Successor Apostolical. *Peter* kill'd *Ananias* and *Saphira* with a word; there's ne'er a Priest in the World (I do not say will, but) can imitate him; if he could, he should not then need to have employ'd the Magistrate in his drudgery—to burn Hereticks, and Jayl those that the Priests Excommunicate; a mighty Honourable Employment, and the Magistrate is mightily beholden to the Clergy for the Office, mean while (*But this by Parenthesis*) *Peter's* shadow passing by, cured the sick; they that pretend to be his Apostolical Successors, and Apostolical Men, never cured any Man: *Peter* with one Sermon Converted Three Thousand Souls: The Apostolical Pretenders Preach not one Farthing better (many much less, I do not say much worse) than when they were poor Priests. *Peter* set ope' the Prison-Doors, and made a Goal-delivery: But some the Goals would fill, if they might have their Will. *Peter* said indeed—*Silver and Gold have I none*—And these indeed scarce know when, nor think, they have enough.

In short, as I said once before, I protest, I do not know wherein St. *Peter's* (pretended) Successor imitates *Peter*, but in denying his Master; I wish I could see him on the stool of Repentance, and weep, as *Peter* did, weep bitterly: Instead of making others weep, with their Inquisitions, High Commissions, and their Tricks and Shams, making the poor Widow and Orphans weep and Curse them; *Apostolical men!* Successors and Imitators of the Apostle! For shame no more! With what Forehead? I hate the Impudence more than the Hypocrisie. *Paul* labour'd with his hands to get a Living: others labour to undo Men and their Families.

lies. Paul had a Viper on his hand, did him no hurt; others have Vipers in their hearts, and do as much hurt and mischief as in them lies.

Paul raised Jairus's Daughter to life; these breathe nothing but Coals, Pillories, Excommunication and Destruction:

Paul Excommunicated Swearers and Blasphemers; and some Popes (History says) and Apostolical men would Blaspheme upon occasion, Curse and Swear like Hectors: But what and wherefore, *in nomine Domini*, do these men pretend Right to Excommunicate, because St. Paul did it, or the Primitive Church of *Corinth*? (that had both St. Paul's special order for it, and his Spirit, and his Sentence, 1 *Cor.* 5, 3, 4.) They had Gifts of the Holy-Ghost (particularly that, without which no Man was so impudent to bind or loose, or pretend to the power of the Keys in the Primitive times, that wanted it) namely, the Gift of Discerning of Spirits. St. Paul could see through a Man, into him, into his very heart; so could St. Peter, and therefore did that, which is a sin in any of us to do, that have not the gift of Discerning of Spirits.

Therefore St. Paul called the Conjuror Elymas, *Enemy of all righteousness, and Son of a—Devil*: and St. Peter, by his Spirit, perceiv'd that Simon Magus was in the *gall of bitterness and the bond of iniquity*.

The Pope and Popelings are ready enough at calling of Names, but *clavis errans*, they Nick-name men, and call him a Child of the Devil, that is more a Child of God (a thousand times than themselves) and yet they'l be doing their endeavour and goodwill to deliver them to Satan, and yet God will not suffer Satan to take one of them that they Excommunicate, that we know of; no signs, nor marks on't: but rather, as they say, of the Foxes proverbially, The more they are curst, the better they thrive. Take him Satan; Satan will not: then

then take him Magistrate, he must. Whereas the Apostle *Paul*, that made the Church of *Corinth* Excommunicate the Incestuous person, it was for the destruction of the Flesh, and Diseases (as they did *Job*, when God Excommunicated him or delivered him to Satan) either kill'd him, or brought him nigh unto the Grave; if great Godly sorrow did not intervene.

Away — with this Mimickry and Pageantry, and Apostish Imitation — If we have the Spirit of the Apostles, we are Apostolical men indeed; they, (*Peter and John*) *Acts 8. 17. Layd their hands on the Disciples, and they received the gifts of the Holy Ghost.* So the Pope and Cardinals, &c. they will be imitating, and seem to do something, and they'll Confirm by Laying on of Hands (but not that neither right, according to their own Rubricks, as I'll show by and by) but *cui bono*? Away with Living and Vanity, let God be True and every Man a Lyar; I would appeal to any Mans Conscience, If ever he received any Gift of the Holy Ghost by such Imposition of Hands, and speak the Naked-Truth now, and do not cogg, lye and flatter your self, nor dissemble: any of you that ever was B— Be-Pop't, or that any Pope would tell truly and not lye, Whether he felt (whilst he was at it with Imposition of Hands) that any vertue went out of him, as it did out of our Saviour, when he did the Woman good.

Away, Away with Folly and Pageantry at this time of day, God will not be mocked; *And every Plant that my Heavenly Father hath not planted shall be rooted out*, saith our Blessed Redeemer; and I believe him, let Hell and the Pope think themselves never so cock-sure and culminant. 'Tis readily granted, that if any Man was a Heretick, they should avoid him; or reject him, and cast off his Company in ordinary Conversation; and if any

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Brother

Brother walked disorderly, they should not eat nor drink, nor dine nor sup with him, that he might be ashamed. But to think, that God or good Men, the Prophets, Christ or his Apostles, did ever in the Old or New Testament command any, Men, Synod or Synagogue, Church or Court, that they should shut the Church Doors, and shut out the worst of Sinners from the Sacraments, or Communion, or hale them into Church (either) by the Head and Ears; or (which is the same) Excommunicate him, or put him out of Commons (or the Communion) of the Church, the only Food and Cure of our Souls, and made on purpose for Sinners, is an opinion as senseless and groundless as it has been baneful and mischievous to all Societies, and the Peace of Christendom. I grant though, *sacra sacris*, and Holy things ought not to be cast to Dogs, therefore the Text says, *Examin your selves, and so eat of this bread and drink of this cup.*

Examin himself? It is not said examin him, Priest, and confess him, you Priest, and Catechize him, *John Presbyter*, nor you Lay-Elder.

But let him examin himself, and so let him come --- But *suopiculo*, at his own Peril. But the Church, nor the best of men, are not defiled with communicating with the vilest of sinners. Was there ever any better than our Blessed Saviour, or worse than *Judas*? yet Christ eat the Passeeover with him, and probably, the Sacrament of the Lord's Supper; yet he then knew him, and had Publisht him a Traytor, whom (before) he call'd—Devil. I hate the Puritanical Pharisaical Hypocrisie of any Religion; they shall be defiled with communicating with Sinners, Drunkards! &c. And yet *St. Paul* and the Church of *Corinth* (as good as the best of them) are not commanded to forsake the Lords-Table, though we read that some came thither Drunk, and to fill their Bellies with the Bread and Wine, *1 Cor. 11. 21.*

Alas!

Alas! every man has enough to do (if he mind it well) to look after his own Preparation, but that any that had not the Gift of Discerning of Spirits (nor these neither) did Excommunicate, or forbid the Communion to any in the Old or New Testament, (I boldly say) 'tis false; Nor can they prove, but that he that was deliver'd to Satan did also come (if he could for Diseases) to Sacraments, Prayers, and to Church, the ready road to have his Spirit saved in the day of the Lord Jesus.

I wish they were cut off that trouble you, that is, I wish the Devil had them in his power to inflict Death or Diseases upon them; for it is impossible that the Apostles should be so uncharitable to their Spirits or Souls as to wish them cut off from the Church, Militant or Triumphant; except by some extraordinary and particular Revelation. For cutting off, and delivering to Satan, are the same thing; and it is clear the Apostles lookt upon the Incestuous Person that was delivered over to Satan, as a dying or dead Man, because he adds — *That his spirit might be sav'd in the day of the Lord Jesus.* And so both in the Old Testament (by the Septuagint) and in the New, the word *ἀλλοτρίω* or *ἀλλοθρευω* taking out of the middle of you (cutting off) is never used (teat I remember) but for the death of the Body or Soul: and therefore can never signifie Excommunication: Besides, we never find in Holy Writ that Interdicting the Sacraments, or debarring from the Communion, was ever used for a Punishment. The Leper, or he that had touched a Dead Body, or a Menstruous Woman, &c. were Excommunicated properly, or put from Holy Communion; but these Impediments did as likely befall to the good as well as to the bad, and was not put for a Punishment. Oh! but this was a Type of Excommunication under the Gospel. That's good, and well said; a Type of that that never was, and never will be; first prove Excommuni-

cation a Gospel-Ordinance, and then 'tis time enough to show where it was Typified. And as if Real (and not only Typical) Holiness were not as requisite under the Law as under the Gospel; it was a sin then, (as well as now) to make many Prayers when the hands were full of Blood. And strange it is that the Apostle that warns *Timothy*, *Titus*, and the *Presbyters* (or Bishops, for the *Presbyters*, *Verf. 17.* are called Bishops, *Ver. 28.*) of *Ephesus* to do their Duty, should not, besides feeding the Flock, charge them also to fleece the Flock, and starve the Flock, by depriving them of Communion, or Spiritual-food, upon occasion, if Excommunication be the Appurtenance of a Bishop or Presbyter. And that our Blessed Jesus, that took such care to mind *Peter*, if he lov'd him, to feed his Lambs and feed his Sheep; should not (if it be a sacred Ordinance) speak a word, to fleece them, and scourge them, and interdict them spiritual food, upon occasion, or, if they stray. No, no, if they stray, thou art a good Shepherd, reduce them; thou art well kept and paid for the very nonce. Which brings to my mind this Parable or Story, I will not say 'tis true and real, more than the Parable of *Dives* and *Lazarus*: And it begins too just as that Parable begins.

There was two certain rich men, which were Cloathed in Purple and Fine-Linnen, and fared sumptuously every day, but all these good things were frankly bestowed on them at the mercy, and by the favour of the King, upon condition (though) that they would be Shepherds and feed his Sheep, and anoint them for the Scab, and underlook them, but not worry them, nor destroy them; nor Fleece them, nor Shear them to their own private use, nor plague them, nor vex them, though perhaps the Sheep might sometimes stray and straggle, and go a wrong Road, and tire (perhaps) and fret the
Shepherds

Shepherds with following and running after them ; yet they were not to revenge themselves upon the stray Sheep, and set their Wit against theirs, but gently reduce them, and do nothing rashly, maliciously, revengefully or peevishly, except perhaps some of the Sheep should be incurably scab'd ; and then the King promised he would give the Shepherds good Wages and Hire, and they should want for nothing. Who would have refus'd a Shepherds office upon these easie terms ? or who would desire better terms, than to do good, not to kill, not to do mischief, not to destroy ? But so it hapned, that the two Shepherds, though they had several Flocks, and several fat Pastures, yet the Sheep graz'd all on one Common in distinct Flocks, whilst the Shepherds could meet together and view them, and oversee them, and yet enjoy one another, feast together, and talk together.

And (as I said before) they wanted for nothing ; but their Pouches was full of Money, their Bottles full of good Wine, and their Scrips full of good Victuals, and variety enough. Yet, so it was one morning, one of the Shepherds came to the other puffing and blowing, fretting and fuming, and so out of breath that he could scarce tell his Tale.

At length, and after some pause, recovering himself, Brother Shepherd, (quoth he) was ever man so plagu'd as I have been this morning with running after a stray Sheep, Wanton and Fat ? I think he has led me a fair dance, I am so tyred, I have scarce breath enough left to tell you, and to make this complaint.

Indeed and indeed (quoth the other to his Brother) and is this true ? yea, very true (replied he) see but how I fret and sweat : his Brother being tenderhearted, could not but pity and take compassion on his fellow Labourer, and so much the more, because for ought he knew his own Flock

might take example thereat, and lead him a dance, he knew not how soon, and put him also in the same pickle, sweat and *balneo*. They parted (though) for that time to consider alone, and afterwards joyn Heads together and study how to be reveng'd of the said wanton fat Weather, if it were but for example-sake to all the other fat Sheep in the Flock; (for the lean Hags (poor Souls) were tame enough, they had more mind to graze and eat than to be gamesome! and they kept them to sharper Commons, on purpose to make them be gentle and easie to be guided.) Well, something must be done, that was resolv'd; but what, or how to proceed, they could not well tell. Let's eat him, says one; Ay, quoth the other, that would not be amiss, but the craft's in the catching him; you saw I sweat with but running after him, and could scarce give him a turn: Besides, we have Victuals enough of our own, and need it not; and also the King has commanded, Feed my Sheep, but Fleece them not, much more *do not kill, Do not steal*; let them live and 'mend: they would have turn'd him out of the Flock too, but they had no Commission for that.

At length, one of them found out a Quirk, an Evasion, an Exception, in their Commission, viz. *Except perhaps some of the Sheep should be incurably scab'd*; and, I say, He is a scabbed Sheep: How shall we prove that, quoth the other? for I understand by you that he is so wanton he would never suffer you to come so near him as to feel him and handle him; and for my own part, quoth he, I did never so much as see him in my life, nor do I desire it, except we could catch him; and to that purpose, they set their Shepherd's Dogs upon him, but what the Issue was, I cannot tell.

For here's enough (for Diversion) of a Sheepish harmless Parable, at which no man can be offended
that

that is either innocent or wise ; for none but a fool will challenge it for his own, for his own Character. And if any man think that this is too Jocular a way of writing upon a serious Argument, I have the great examples of the most Learned *Erasmus* and Sir *Thomas Moor* for my President.

And a Warrant in my Pocket beyond all exceptions (I mean) my Bible's in my Pocket, where not only the Prophets, but our Blessed Saviour gives countenance, as well as Authority for Parables. What got *Joseph's* Brethren by hating him yet the more for his Dreams and for his Words ? And what got the Chief-Priests and the Scribes by seeking to lay hands on our Saviour (and had done it then but that they feared the People) when they perceived that he had spoken the Parable against them ? Come, come, it is much more pleasing to God and good men to repent and amend our sins, than show our teeth, or bite such as tell us of them. *Nathan* told the King his own (but modestly by way of Parable at first, yet afterwards) plainly told him to his head ————— *Thou art the man.* If some men I know had had *David's* Power (that want the grace that *David* had) they would have put *Nathan* in *Limbo* for it, or have been revenged on him one way or other. But Holy *David* lov'd him the better for it all the days of his life, and kept him his chiefest favourite to his dying-day. But Holy *David* was a Man after God's own heart ; the evil Spirit is too great in some mens hearts, the evil Spirit of malice and revenge possesses them too much to be good at any thing so readily, as mischief ; to their power, I mean, to their utmost : It is a sin to bid such—God speed. I never read of a Persecutor (though never so great) but came to an ill end. What should I tell of the first Persecuting Emperor, *Nero*, that stab'd himself to halves, and not being able to dispatch himself out of his

pains, nor any body so kind to do his business for him, roar'd out, *Nec amicum habeo nec inimicum*: And after him *Dioclesian*, when he was glutted with Christian-blood, fled from his Imperial Crown, and hid his hated head in a Garden. 'Tis endless to tell Stories of this nature; to come nearer home, to Cardinal *Pool*, and Queen *Maries* days, that after a short and bloody Reign died both in a day, whilst the bloody Bishops of *London* and *Winchester*, *Bonner* and *Gardiner*, (a precious couple of Shepherds, it's pitty they should be parted) died soon after miserably. Let them go, some men will never take warning till the Devil fetch them. Oh! how that bloody couple did lay about them, and pay poor creatures off, Body and Soul, the Body delivered to the Flames, and first their Souls to Satan by Excommunication; a wonderful good employment, (some think) I will not say---Much good may't do them. Some cannot believe that any Man should so be divested of Humanity, or human King (how forlornly wicked soever) as to (do what is storied of one) persuade a Man (when he had his Sword at his Breast) to renounce his *Christianity* and *Jesus Christ*, and then he would spare his Life: Which the poor Creature did, in hopes of a Reprieve, and time to repent it in; and then immediately he run him to the heart, that he might kill Soul and Body at one fatal stab. But sure I am, 'tis true of these Bloody Couple of Bishops before-mentioned; for they never deliver'd any Man's Body to the flames, but first they Excommunicated him, and deliver'd him to Satan; in Faith and Hope, that they had at once murder'd Body and Soul together.

These are worse than *Scribes* and *Pharisees*; for though they look't upon our blessed *Jesus* as a Friend of *Publicans* and *Sinners*, nay, as a *Conjurer*, and one that had Confederacy with *Beelzebub*; nay (as a *Samaritan*, and) as one that had a Devil; yet they never

never Excommunicated him, nor the Apostles, nor interdicted them the *Divine Service, Synagogues, Temple, Sacrifices, or Sacraments*. No, no, this debarring and depriving Men of the Sacrament, was brought in by *Priestly Lordliness, and Prelatical Covetousness*; for if they can once persuade silly Bigots that they are Apostolical men, and can bind and loose, and have got the Keys of Heaven gates, and can open and let in, and absolve; and again, upon displeasure, can shut out, and Excommunicate; undoubtedly, they may take the wall of all Mankind, at least, of all *Christendom*.

But alas! alas! They have got the wrong Key, I'll prove it to them before I have done with them; our Blessed Saviour's Keys that he left behind him to Peter were Spiritual Keys; and as his *Kingdom was not of this world*, nor the Men (he left the Keys to) worldly-minded Men; and therefore he left not those Keys of binding and loosing on Earth, in Heaven, no, not to his own Apostles, until first he had enabled them to use them infallibly; and therefore (mind the Text) before he would tell them, *Whosoever Sins ye remit, they are remitted; and whosoever Sins ye retain, they are retained—He first breathed on them, and saith unto them, Receive ye the Holy Ghost*.

But if Men will turn Doctors and Preachers, and Interpreters of Scripture, and never mind the Context; and out of a foolish Ambition, ascribe all that Christ said to his Disciples, as if spoken to their own silly sinful selves, no wonder that they err, *not knowing the Scriptures, nor the power of God*. The Gift of the Holy Ghost, always infallible, never *Clavis errans*; never turning the Key the wrong way, by Hands awry, crooked and warping, as Interest and Revenge, Pride and Covetousness, Tyranny and Cruelty, Malice and Wickedness does animate and guide.

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abominate

abominate this Mimickry and Imitation. *Did the Apostles, by laying on of Hands, give the Holy Ghost?*

The Pope would seem to be Some-body too, he would lay on Hands too, but *Cui Bono?* who, but a Biggotted Coxcomb, found any good it did him?

Did the Apostles heal the Sick, anointing with Oil in the Name of the Lord?

The Pope would Ape it too a little, the clean contrary way, and he and his little Priests will 'noint too, not for Health and Life, and to recover; but for Death.

Did the Apostles cast out Devils?

The Pope would be a Devil-driver too, and his little Exorcists (though I never met with many of them that were) Conjurers.

Did the Apostles speak with new Tongues?

Why the Pope then too makes it a necessary qualification of a Priest to be a *Linguist*; and yet, to my knowledge, not a Fryer in forty can speak true *Latin*.

Did the Apostle deliver the Incestuous Person (by his spirit) to Satan, and also the Blasphemers?

Why, the Pope would be at it too, though he cannot Kill whom he Excommunicates for Hereticks, 'till he makes the silly Biggotted Magistrate, *Gregory* it for him.

And so, almost all the Popish Prelatical-tricks are meer Mimickry and Idle, as well as Apish Imitation of the Apostles. And he is forc't to pretend to this Juggle and Cheat, because his Ambition has entitul'd him *Peter's* Successor, and his pretty Cardinals and Bishops, Apostolical Men; give the Word backward for these — Apostolical Men; Apostolical Men.

Thus the *Gypsies* imitated *Moses* and *Aaron* with their Inchantments, *Exod. 7.* till *Aaron's* Rod swallowed up their Rods; yet *Pharaoh's* heart was hardned, and he and all his Conjurers look't upon
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all Religion as humane Invention, till, by being abominably Lousie, and (like Atheistical *Herod*) eaten up with Lice, they confest, *Digitum Dei*, the Finger of God. Nor do I think the Popish Conjurers will ever part with their dear, dear, precious, gainful, Money-Trade of the Keys, till some remarkable Judgment fall upon them for the Abominable and Atheistical Abuse.

Alas! the Keys, 'tis plain, were no Silver Keys, nor earthly, wordly Mens Keys, and therefore when Christ gave them to *Peter*, he calls them *Matt. 16. 19. The Keys of the Kingdom of Heaven*. So that an Excommunicate Person (*clavē non errant*) if justly and duly excommunicated (by Persons qualified, as the Apostles were, with the Gift of the Holy-Ghost, called the Gift of *Discerning of Spirits*, without which we read in Holy Scripture, that any Man or Church took upon him or them to Excommunicate any body) I say, such an Excommunicate Person is by the Evangelical Precept to be as much shut out of Church, as if he had never enter'd in; or as much as (and no more than) a *Heathen-man or a Publican*.

But, that ever Christ or his Apostles, or the Primitive-Church, did ever intend by Excommunication to lay claim to his Purse, or deprive him of his Freedom, Liberty or Property, Moneys or Lands (as the Jesuits held, by asserting that, *Dominion is founded in Grace*, and is the ground-work of the Pope's Tyranny and Usurpation over Princes and their Subjects) is no where found in Holy Writ, nor any such Appendix, Writ or Label hanging at any Excommunication, that ever I heard of in the Gospel, or Primitive Church. Nor the least hint in the Gospel, that our blessed Saviour (who would not suffer a Prelate (no not St. Peter) amongst his Disciples) should (under colour, and by vertue of Excommunication) grant them a License to rend and
tear,

rear, rant and domineer, (as, nay more than the Princes of the Gentiles) over one another; much less by such a stratagem to deprive Nonconformists (*Atheists, or Libertines*) of their Lands or Goods, Freedom or Free-hold; nor ever attempted any such Invasion of the Heathen Emperors Dominions, but quite contrary, paid them Tribute, taught subjection to them by virtue of Religion, not usurpation upon their civil Rights under colour of Religion; and this no Man can deny, who does believe our Saviour when he said—*My Kingdom is not of this world.*

And therefore he never meant, (when he parted with these Keys of the Kingdom of Heaven to his Church and Servants) that they should flourish them, huff and vapor with them, fight and quarrel, threaten and revenge, or vend their malice with them, or (much less) knock Mens brains out with these Keys, or by the help of these Keys, by more nimble conveyance, get into their Purses, or pick their Pockets; or, (which is worse) lock them up in a Jayle by virtue of these Keys, and deprive them of their Lands and Livings, Liberties and Properties: No, no; it was the Pope, the Pope and his Off-spring that first turn'd these Keys the wrong way, (as I have said) and contrary to the way of Christ; for which he (and all such as he) meritoriously deserves the name of *Antichrist*, or contrary to Christ.

'Tis Pride, devilish Pride (call't what you will) that makes men Lord it over God's Heritage, and enslave their Bodies and Souls too, together with insatiable Avarice, in greedy Dogs that can never have enough, 'till they get the Devil and all.

This makes the Popes (both the greater and the lesser) by the abuse of Excommunication, or the power of the Keys, to cram their Coffers, to enrich their Nephews, and satisfy their Whores, when decrepit old Age cannot surrogate to their Lust; and therefore my Letany is,

From

From the Popes (both the greater and the lesser)
From Le Chase the French Confessor,
And from his Popish Successor,

Libera, Libera.

CHAP. IV.

AND I'll justify it, it is but a Branch of Popery in any sort of people (that decry the Pope and all his Works) if they do the very same things: whilst poor men change their Lords (indeed) but not the Lordliness and Usurpation. And that Incestuous Person that was Excommunicated and Delivered to Satan, 1 Cor. 5. 4. Wherefore was it? To what end and purpose? The same Text tells us—for the destruction of the flesh (his lustful Flesh, fleshly Lusts) not for the destruction of his Estate, Freedom or earthly Privileges, but that his spirit might be saved: All the design, and all the management, and all the consequences were spiritual, purely spiritual. Our Blessed Saviour (though it was proffer'd him, and some would never have refused the Preferment, that have not the mind of Christ) would not be Judge in Civil matters, Counsellor nor Privy-Counsellor. For his Kingdom was a spiritual Kingdom, his Rule a spiritual Rule, in mens Hearts and Spirits, by his Word and Spirit; his Weapons were not carnal but Spiritual, for the bringing down of strong Holds; not Castles and Mannors:

No, no, the Devil and the Pope, and such as follow the steps of Antichrist, set up and maintain, and uphold this Anti-Kingdom in opposition to the Kingdom of Christ; but the Pope was glad to uphold his tottering Kingdom with the Inquisition, High-Commission, Racks and Gibbets, Fire and Faggot, Fines and Imprisonments; or (which is all one) deliver them over to the Magistrate to be Executioners

ners for him. We thought it a *fair deliverance* from this Popish thralldom, when we were delivered from the Inquisition, High-Commission, Racks and Gibbets, Fire and Faggot too (*of late*) by condemning the Writ *de Heretico Comburendo*. I do not deny though but that the two last, *Fines*, (that is) unjust *Fees* and *Imprisonments*, are to *this day*, in *England*, the Consequences of Excommunication. But they are *mistaken* that think these Consequences are held forth to us in the Gospel of Christ, or the practise of the Apostles or Primitive Church: No; no, *Fines* and *Imprisonments* attend Excommunication upon another score, the Law of the Land, and therefore you hear me say nothing against it. I know what I could say, if I were *in place where* (I might properly discuss the point) but I have learnt to obey, and to mind only *mine own business*:

C H A P. V.

I Have heard some Lawyers say, that all Laws of Man, which are contrary to Gods Laws, are void, *ipso facto*, as soon as made; But what's that to this affair? But there are *worse consequences* of an Excommunication amongst us, than Imprisonment, or the Fees, or rather Fines, severer consequences than what attends the Writ *de Excommunicato capiendo*; for (if I mistake not) an Excommunicate Person (and signified under the Bishops Seal to be such) shall not sue at Law for his Debts, Lands, nor Estate; nor make a Will to dispose of the same; or if he do, the Spiritual-Courts will not prove it; nay, some would have it, that they shall not give their *Suffrages* and *Votes* in the choice of Parliament-men: nor be suffered to Trade, nor to Buy or Sell; nay, in Popish Times and Countries none may buy any thing of any Excommunicate person, in pain of being also *Encommunicate*, neither give nor sell them

meat

meat nor drink: For which cause it was that *Jane Shore* was starv'd, and dyed in *Shoreditch*, no body durst relieve her, because she was *Excommunicated*: And most of the *Rebellions* in the Reign of *Henry VIII.* was, because the Pope by his *Bull of Excommunication*, dated *Decemb. 7. Anno Domini 1538.* had deprived the King of his Kingdom, and had absolved his Subjects from their Obedience: Hard is the case (both of Kings and People,) when they lie at the mercy of the Clergy, except they will be content to be *Gospel-Ministers* and *Servants* of Christ and his People, and not *Lords*, to tyrannize and domineer over *God's Heritage*; such *Pride*, so contrary to the *Gospel*, will have a *Fall*, nay, it has had a *Fall*, yet some Men will never take warning, nor believe in God, but trust to broken *Cisterns*, and their own *Subtleties*, which are *Foolishness* with God. I think, every Man that has *Liberties* or *Properties* to lose, (and the poorest Man in *England* has *Liberty* to lose, though he have no *Freehold*) I say, it is of *Concernment* to all Men to look about them, and have a care; God knows whose turn it may be next: For my part, I had rather anger the *Great Turk*, than a peevish proud *Surrogate*, *Register* or *Sumner*.

And indeed my private Concerns was the first occasion (to tell you true) of making me look and pry into their nasty privy ways, *Extortions*, *Oppressions*, under which His Majesties Subjects, poor Widows and Orphans, groan remediless to this day, notwithstanding so many *Acts of Parliament* for their Relief. Does not the Statute of 31 *Edw. III.* 4. tell us, "That the Ministers of Bishops, and other Ordinaries of Holy-Church, take of the People grievous and outrageous Fines (where note by the way, that by outrageous Fines, is meant (by the Statute) unjust Fees) for the Probate of Testaments? &c. And the Statute of 3 *Hen. V.* 1. begins thus——

"Whereof

“Whereas the Commons of the Realm have oftentimes (mark that) in divers Parliaments (mark that) complained of that, that divers Ordinaries do take for the Probate of a Testament, &c. against Right and Law; &c. therefore, that Statute reduced them to Two shillings six-pence, or Five shillings at the most.

A likely matter, that *Spiritual Men* can be held bound by a Statute, that could bind and loose all the Commons and Nobles too at their pleasure.

A Statute Law bind them? No, no; no more than Sampson's Withs, or New Cords could hand-cuff the Giant (that is) so long as (and no longer than) he list. Therefore the Statute of 21 Hen. VIII. 5. complains and complains, and tells how often these Ecclesiastical Men had baffled the Statute, enumerating, and particularly naming the two former Statutes here now recited, and reduces them for the Probate and Inventory, sometimes to 6 d. sometimes to 2 s. 6 d. at most but 5 s. as I have more particularly given you a Table of Fees, in my *Vindication of the Naked Truth*—The Second Part: And all this, in pain of 10 l. one Moyety to the King, and the other to the Party grieved, together, &c. Then you'll say, Why do they still take 20 s. 30 s. 40 s. and sometimes 50 s. for a Probate? sometimes much more:

I answer, *Because they are Impudent*, as their Predecessors are complain'd of, *Statute after Statute, Parliament after Parliament*, and to little purpose. —Go bind Sampson; but you had best have a care you come not within his Clutches: Go, and complain against them; To whom? you'll say, perhaps, write *Naked Truths* against them, that at length our Superiors may hear the Complaints of the Widow and the Orphans oppress'd grievously by their Extortions in Probates, &c. Does not God Almighty say, concerning the crying Sins of Sodom and Gomorrah, Gen. 18. 20, 21. *Because*

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the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me: and if not, I will hear. Well then, publish their known Extortions (as the said Statutes already mentioned confesses) that the Commons did grievously complain of the Extortions and Oppressions of the Spiritual Court: And will not this way do? Write against them, and Print against their impudent sinning in defiance of the Statutes, the Laws and Justice of the Realm;

And what then? Will that do?

Yes, that will do one thing, namely, undo the Author; I'll assure you (*experto crede Roberto*) I am in a fair way to it; if Actions brought by my great Bishop in Common-Law Courts, and in Ecclesiastical Courts, and Citation upon Citation, in Arches, in Delegates; if all these, and Power into the bargain, will not sink one Poor Man, sure then there's more than human help, and more than a human hand in it.

But you may well say, Godly Bishops should not be angry and touchy, nor enrag'd at, nor become an Enemy, an open Enemy against any Man, for telling the Naked Truth, of the Vileness and Extortions of their Ministers and Under-Officers, against the known Laws of the Land, but love and cherish such; and if they will be angry, they should vend their spleen against the said wickednesses of their Under-Officers; and correct and amend, and take shame themselves, and shew signs of Repentance.

But I am not bound to answer this Objection; only it brings to my mind, the temper and opinion the King and Parliament were of concerning the Bishops, and their Visitations, (some years after the Pope's Supremacy and Prelacy was cut down, in the beginning of the Reformation) in H. VIII's time, expressed by the coupling together of two words in 35 H. VIII. 21. namely, *Visit or Vex*; as if they

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were

were *Synonyma's*, or the one explanatory of the other; *Visit or Vex*? Good; The King and Parliament had a good opinion of the Bishops Visitations, in the *interim*, to count them vexatious, and to make provision for the King's Churches and Chapels to be freed and exempt from their Visitations; I shall never forget it—*Visit or Vex*; nay, I know it experimentally; a most admirable Couple, or Conjunctive Copulative—*Visit or Vex*; good, incomparable! well, since that wise King and Parliament put them together, let them go—*Visit or Vex*.

Yet let no Man mistake me, as the Vulgar Translation does the Text in St. Luke's Gospel, reading—*Evertit domum*, instead of—*Everrit domum*: (that is) *She overthrew the house*, (instead of) *She swept the house*: No, no, I love a Bishoprick too well, to wish its ruine; the worst I wish them, is to mend, not end them.

Again, You may well say, *That as Great as they are, they are not Too Great, Burly, and Overgrown for the Law, that has prov'd an Overmatch to the greatest Favourites and arbitrary Judges in England, in all Ages, and has brought some of them to the Block.*

I doubt it not: why then you'll say, *Indict them*, and bring Informations in the Crown-Office against them: *Indict them*? —*Sh— them*.

There are so many *starting holes* in the Statute, and they are Cunning, and Rich, and do you not know that *Riches can make Friends*? I thought you had known it: I have heard of some *Highway-men* and *Robbers* in other Kingdoms, that when they Rob a Man of a 1000 l. they'll be content to be taken and tryed for their Lives, if you give them but 600 l. more: why so? what will the money do them good, if they are hang'd? true:

But they know a way worth two on's; for, for 500 l. given to *Madam*—she can procure a *Reprieve*.
—But

—But you'll say, What's all this to the purpose, or to the Men of *Doctors Commons*? or do you think you tell us *News*? or what's this to *Excommunication* and the power of the Keys?

I answer, with a late learned Author, Why may not a Man be suffered to talk *Impertinently* now and then? 'Tis the *mode*, the very *Gazette-mode*, and the fashion of every *weekly Pamphlet*.

And yet (by your favour) though the Extortions and notorious Oppressions in the Probate of Wills, &c. be no news; since *Edward III's* Reign (a very, very old Disease, it's well if it be capable of Cure) yet treating here of the Power of the Keys and Excommunication, I cannot be Impertinent if I shew you how *Vice corrects Sin*.

And as my private concern (as I said before) occasion'd my search into their Ways and Authority, so I doubt not but the Reader will be abundantly satisfied in reading the whole Libel and Articles against me; and my Answer; *Proximus iudex*—It may be your own case e're long, or your friends; and, (if it be) by my Answer you'll know the better how to handle them. For, for all my whining for the loss of my said *Guiney*, I assure you, I fear them not; (as I us'd to say) in my old Motto (like a Tortoise in his Shell) *Virtute mea me Involvo*; I am safe rowl'd up in mine own Innocence, and in the Integrity (I bless Almighty God) of mine unblemish'd Life and Conversation; unblemish'd (I say, that would not say it, but on this occasion in mine own just defence, I say again, unblemish'd) except by Lies, and Libels, and a pack of *Hireling-villains*, that, (for the sake of Money and a Fee,) be-slander me; but *Nubecula est & evanescit*: 'tis like a Vapor, or a morning Cloud, it vanishes, and must and shall; before I have done with them, they'll know me better. I wish I could impart my Fortitude (in suffering, I mean,) to all that are oppressed,

pressed, they shall find I am *Shot-free* and *Malice-proof*; and for my *Guiney* aforesaid, let it go at present, I'll fetch some of it again, with a vengeance to them; and have Arrested, or order'd to be Arrested the said Vice-Register *Nucourt* for it already. I cannot endure to part with my Money, no, not upon the Road, but I must know *why and wherefore*; if they tell me a Lye, they must *shew me a reason* for't before we part, If I be not *Godfreydiz'd*, or *Arnoldiz'd*: the World's wicked enough.

But my *Answer* cannot be understood, except I give you first an account of the *Libel* exhibited against me in the *Arches*, *Thomas Doughty* Gent. the *Promoter*; but upon *second thoughts* it was deem'd meet, to make *Henry* Bishop of *London* *Promoter*; but their *Councils* being confus'd, and the men *Ruffled* with my appearance in that *Heathenish Language Greek*, (which I spoke not in ostentation, but) because many of the *Canons* were made *originally* in *Greek*, and the *Interpteters* thereof, the *Doctors* of the *Canon Law*, had need blush as Red and Scarlet as their Gowns, of being ignorant of the Original they profess to interpret; besides, I did it to shew how well their Caps became them, whilst I (forsooth) must stand bare before the Gallants; (a very comely sight, and a great deal of reason:) But so puzzled they were some of them, that when I came first into Court, *Thomas Doughty* was the *Informer* and *Promoter*; but he not being thought *big enough*, or for what other reasons I cannot tell, (nor do I desire to be a *privy Councillor* amongst them) but *Doughty* was scor'd out by the Bishop of *London's* said Vice-Register, the said *Nucourt*, and in his place, by *Interline*, was inserted *Henry* Bishop of *London* for the *Promoter*; but that also was *another blunder*, for in the last Article *Doughty* gets the honour of the place again, and is made *Promoter* against me, in this terrible *Libel* following, viz.

CHAP.

C H A P. VI.

IN Dei Nomine Amen. Nos Robertus Wyfeman Miles & Legum Doctor' Alma Curia Cant' de Archibus London' Officialis Principalis Legitime constitutus, tibi Edmundo Hickeringill, Clerico Rectori Rectoria & Ecclesia Parochialis omnium Sanctorum in villa Colcestria Dioc. London' Cantq. Provinc' Articulos Capitula sive Interria meram animæ tuæ salutem, morumque & excessuum suorum reformationem & præsertim crimina & delicta tua infra script' concernen' ex Officio nostro ad promotionem Reverendi in Christo Patris & Domini, Domini Henrici London' Episcopi objicimus & Articulamur prout sequitur, viz.

1. **I**mprimis, Objicimus & Articulamur, That in the Months of March, April, May, June, July, August, September, October, November, December, January, February and March, in the Years of our Lord, 1674, 1675, 1676, 1677, 1678, 1679, 1680, and in the Months of March, April and May, 1681. You the said Edmund Hickeringill were, and still are, Rector of the Rectory and Parish-Church of All-Saints in Colchester aforesaid; And as for the Rector of the said Rectory and Parish-Church aforesaid, you were during the time aforesaid, and still are commonly accounted, reputed and taken, Et Objicimus & Articulamur conjunctim & divisim & de quolibet.

2. Item, We Article and Object, that you the said Edmund Hickeringill, to promote differences between Samuel Bridge Clerk, Rector of Wivenhoe, in the County of Essex aforesaid, and his Parishioners, did, within the time aforesaid, endeavour to Animate and Incense the said Parishioners, or some of them, against their said Rector; and proffer'd,

that if they would give or pay you Twenty Pounds, you would rout the said Mr. *Bridge* from the said Living, or from amongst them, or to that effect.

Pot tamen de qualibet alia summa.

3. *Item*, We Article and Object, that you the said Mr. *Edmund Hickeringill*, do know, believe, or credibly have heard, that *Samuel Harris*, Clerk, was, and is the lawful Vicar of the Vicaridge of *Fingringhoe* in the said County of *Essex*, and by vertue thereof rightly instituted to the small Tythes belonging to the said Vicaridge; and that notwithstanding the Premises, you the said *Edmund Hickeringill*, have stirred up, and forewarned several of the Parishioners of the said Parish, not to pay their small Tythes to the said Vicar, on purpose to stir up contentious Suits between the said Vicar and the said Parishioners. And this was and is true, publick and notorious, and so much you the said *Edmund Hickeringill* have confessed and acknowledged to be true. *Et Obijcimus & Articulamur ut supra.*

4. *Item*, We Article and Object, that you the said *Edmund Hickeringill*, do know, believe, or have credibly heard, that within the time aforesaid, the Tythes, Profits and Emoluments of, and belonging to the Parish-Churches of *St. Botolphs* and *St. Leonards* in *Colchester*, being both void of an Incumbent, are, by vertue of a Sequestration for each of the said Churches, rightly and duly committed and granted by the Right Reverend Father in God, *Henry Lord Bishop of London*, to the Custody of the said *Samuel Harris*, Clerk, and that he is rightful and lawful Sequestrator of the same; and that by vertue of a License, or Licenses under the Seal of the said Bishop, the Cure of the Souls of the Parishioners and Inhabitants of the said respective Parishes, are rightly and duly committed and granted to the said *Samuel Harris*: And that notwithstanding

standing the Premises, you the said *Edmund Hickerlingill* have forewarned several Parishioners of the said Parish, or one of them, not to pay any Tythes, Dues, or Duties, to the said *Mr. Harris*: And more particularly, by a Note under your Hand, bearing Date the Sixth of *April*, 1681. Directed to the Parishioners and Inhabitants of the said Parish of *St. Botolphs*, have promised to save harmless and indemnifie all the Parishioners and Inhabitants of the said Parish in the payment of their Tythes, Offerings, Obventions and Oblations unto you, against all Men living; And likewise by another Note under your Hand, bearing Date the Sixteenth of *March*, 1680. have promised, and engaged unto one *Robert Gibson* of *St. Leonards* in *Colchester* aforesaid, Baker, to defend him and save him harmless in the Possession of the Parsonage-House of *St. Leonards* aforesaid, upon Condition he pay unto you the Quarterly Rent of Twelve Shillings and Six Pence so long as he holds the same, notwithstanding the said House belongs to the said *Mr. Harris*, by virtue of the said Sequestration. And that if he be ejected, or troubled by Suits at Law, you will bear the Charges of the said Suit; and will also bear the Charges of erecting an Oven there, if he be forced out of the Possession thereof by due Course of Law before *Christmas* next after the Date of the said Note, he paying you Fifty Shillings at *Christmas* next, if he be in the Possession of the same Parsonage-House, and do not relinquish the same, 'till forced thereunto by due Order of Law, or to that effect. *Et Obijcimus & Articulamur ut supra.*

5. *Item, Obijcimus & Articulamur*, that notwithstanding the said *Mr. Harris* is Licensed by the said Bishop to serve the said Cures of *St. Botolph* and *St. Leonards* aforesaid, yet you the said *Edmund Hickerlingill*, in contempt of the Authority of the said Bishop your Ordinary, have threatned the Sextons

of the said Parishes, or one of them, that you will ruin him or them, if he or they give notice to the said Mr. *Harris* of any business concerning the Ministerial Function to be done or performed, as Christning, Marrying, Burying, or the like, in the said Parishes, or either of them, and that you have several times, or at least once, disturb'd the said Mr. *Harris* in doing and performing his Ministerial Function in the said Parishes, or one of them, in one or more of the Holy Offices aforesaid, to the great scandal of our Ministerial Function, and of all good People, in and about *Colchester*, aforesaid : And this was and is true, publick and notorious. *Et Objicimus & Articulamur ut supra.*

6. *Item, Objicimus & Articulamur*, that you the said *Edmund Hickeringill*, do know, or have heard, that by the Canons and Constitutions of the Church of *England*, in that behalf Published and Established, no Minister upon pain of suspension, *triennium ipso facto*, shall Celebrate Matrimony between any Persons without a Faculty, or License, first in that behalf lawfully obtained, except the Banes of Matrimony have been first Published three several Sundays or Holydays in the time of Divine-Service, in the Parish Churches and Chappels, where the said Parties dwelt, according to the Book of Common-Prayer : And that every Minister who shall hereafter Celebrate Marriage betwixt any Persons, contrary to the said Constitutions, or any one of them, under colour of any peculiar Liberty or Privilege claim'd to appertain to certain Churches and Chappels, shall be suspended, *per triennium*, by the Ordinary of the Place where the Offence shall be committed, as by the said Canons and Constitutions Ecclesiastical it doth more plainly appear, *Et Objicimus & Articulamur ut supra.*

7. *Item, Objicimus & Articulamur*, that notwithstanding the Premises, you the said *Edmund Hickeringill*,

ringill, in Contempt of the said Canons and Constitutions, did in the Months of *March, April, May, June, July, August, September, October, November, December, January, February, March*, in the Years of our Lord, 1678, 1679, 1680. And likewise in the Months of *March, April, and May*, 1681. And in all some or one of the said Years and Months, without any License or Faculties in that behalf first obtained, or Banes Published and Denounced, as is enjoined by the said Canons and Constitutions, and by the Book of Common-Prayer, by Law established in the Church of *England*, Solemnize, or rather Prophane several Marriages between several persons, and more especially between *James Abel* of the Parish of *St. Leonards* in *Colchester* aforesaid, and *Anna Burnham* of the same Parish: And also between *John Shepherd* of the Parish of *St. Leonards* aforesaid, and *Damaris Gillings* of the same Parish. And also between *Edward Hartley* of the Parish of *St. Botolphs* in *Colchester*, and *Mary Groom* of the Parish of *St. Leonards* aforesaid. And also between *Daniel Steers* of the Parish of *St. Mary Magdalen* in *Colchester* aforesaid, and *Ann Bloome* of the Parish of *St. Leonard* aforesaid. And also between *Richard Potter* of *Aldham* in the County of *Essex*, and — *Everett* of the said Parish, Widow. Et Obijimus & Articulamur ut supra.

8. Item, Obijimus & Articulamur quod premissa fuerunt & sunt vera publica & notoria manifesta pariter & famosa ac de & super eisdem laboravit & in Prasenti laborat publica vox & fama unde firma fide de jure in hac parte requisita petit pars ista proponens jus & justitiam sibi fieri & Ministrari cum effectu, nec non prefatum Edmundum Hickeringill pro tanto sua temeritatis excessu in delictis & Criminibus suis pradietis Canonice corrigi & puniri, & adicta sua Rectoria omnium Sanctorum in *Villa Colcestri* pradieta per triennium juxta Canones & Constitutione pradiet' suspendi ac pro sic
suspensio

suspensio denunciari & declarari doctumque Edmundum Hickeringill in expensis Legitimis ex parte & per partem Thomae Doughty in hujusmodi causa fact' & faciendum eidemque se ad omnia & singula promissa probanda sed quatenus probaverit & in premissis catenus obtineat in petitis officium Domini Judicantis humiliter implorando.

To which Libel (at my second appearance before them) in *Doctors-Commons* (of which this is the *News*) *November 12. 1681.* gave in, over and above the *Protestations* to be seen in my first Printed *News from Doctors-Commons*, This following Answer.

C H A P. VII.

ALLEGATIONS humbly propounded in the Court (vulgarly) called the *Arches*, held in *Doctors-Commons*, London, in further *Protestation*, *Plea* and *Answer* to certain *Articles* in a *Libel* against *Mr. Edmund Hickeringill Clerk, Defendant.*

Exhibited before Sir Robert Wiseman (there) upon a Citation, at the Promotion of Thomas Doughty, Gent. (alias) at the Promotion of Henry Bishop of London. Novemb. 21, 1681.

THIS Defendant saving to himself all Advantages and Benefit of Exceptions already made by *Protestation* against the Proceedings of this Court, by reason of the Statute 1 *Edw. 6. 2.* against all *Process Ecclesiastical*, wherein the Name and Style and Seal of the King is not inserted, which (with the Penalties at the Peril of the Transgressors thereof) is now in force (as this Defendant is informed by his Council learned in the Law) notwithstanding some Opinion given to the contrary, during the Awe and Terror of the *High-Commission-Court*, now (blessed be God) abolished. Saving also the benefit of such other Statutes and Reasons
by

by this Defendant formerly alledged in the said Protestation; All which being saved to the Defendant, he further Protesteth and saith,

First, That under Favour of this Court, and with submission to better Judgments, this Defendant humbly conceives, that there is a Statute made in 16 Car. 1. 11. whereby not only that branch of 1 Eliz. 1. is repealed; But also, It is further Enacted by the said Statute, That no Archbishop, Bishop, Archdeacon, Commissary, Official, &c. shall inflict any Pain, Penalty, &c. for any Misdemeanors, or Contempt, &c. in pain of One hundred pounds, &c. and—
Costs and Damages to the Party grieved.

Upon which it is acknowledged by 13 Car. 2. 12. that doubt did arise, whether by 17. Car. 1. (and yet there never was a Statute made in that 17 Year) All Ecclesiastical Jurisdiction was not thereby suspended (which doubts, whether well-grounded, this Defendant does not take upon him to determine, but rather thinks, that Ecclesiastical Jurisdiction, as to purely Spirituals, and purely Spiritual Weapons, is not thereby taken away, nor should the Weapons of their Warfare be Carnal, but Spiritual.)

But this Defendant humbly conceives, That the said Statutes comes fully home to this his present Case, (in the said Articles) and is without doubt.

The last Article of the said Libel threatening this Defendant with no small Pain and Penalty, but no less than that of being suspended for Three Years from his Rectory of All-Saints in Colchester, in that County of Essex, And also to pay Money for Costs; both which are great Pains and Penalties, though not so bad as corporal Punishment, yet they are Punishments (not Spiritual, but) Temporal Pains and Penalties. All which that Statute takes (right and good reason) from their Jurisdiction Ecclesiastical or Spiritual, as well as Corporal Punishments: As ill becoming Churchmen, that never learn'd this of their Saviour.

Nor,

Nor, (*as this Defendant is informed by his Counsel learned in the Law*) is this Statute of 16 Car. 1. 11. repealed; nor whether any reason it should be repealed, this Defendant thinks it not proper for him to determine, but humbly thinks that it is impossible that the repealing the 17 Car. 1. should repeal 16 Car. 1. But doubts not but it is available to him to defend him from the force of the said Article, and to keep the said Rectory, Tyths and Profits, from the reach of this Spiritual Court. Besides, The said Article threatening to suspend this Defendant from his Rectory for Three Years (and the said Rectory being this Defendants Freehold) the validity of this Defendants Title thereunto, ought not to be tried in any Ecclesiastical Court, but in the Court of our Lord the King, as in the Statute of Provisors, 16 Rich. 2. 5.

For the Plenarty of a Benefice, or whether a Benefice be full, shall not be tried in the Ecclesiastical Court, or Court Christian, (*says the Lord Cook*) but in the Kings Courts, as in the other Statute of Provisors, 25 Edw. 3. & 9 Edw. 1. 2. & 18 Edw. 3. 5. 16 Car. 1. 11.

And in cause of disturbance (as this is) concerning the Right of Tyths pertaining to a Rectory, when it is deraigned, then shall the Plea pass in Court Christian, as far forth as (and no further at their peril then) it is deraigned in the Kings Courts, as in the said 9 Edw. 1. 2. & 18 Edw. 3. 5. 28 Edw. 3. 3. A Jury, not an Official, or Commissary, Bishop, nor Archdeacon, shall determine Mens Freeholds; such are all the Rectories and Vicaridges.

Secondly, In the said Process or Citation, (the ground or leading Process to the after-proceedings against this Defendant in the said Court) the said Defendant is cited to answer certain Articles at the Promotion of *Thomas Doughty*, Gent. But such Articles

Articles at the said *Doughry's* Promotion are not deliver'd to this Defendant, nor were exhibited against him at his first appearance upon the said Citation, as is provided by 2 *Hen.* 5. 3. nor such Libel or Declaration answerable to the Process charged upon this Defendant to this day; and therefore he ought, by the said Statute, to be dismissed with Costs. But instead thereof, another Libel was deliver'd to this Defendant, wherein *Henry* Bishop of *London* is Promoter, (*Richard Nucourt* the Proctor, in presence of this Defendant, blotted out (for the Ink was not dry when the Libel was deliver'd) *Thomas Doughry*, the aforesaid Promoter, and in his room very sawcily (and no doubt without the said Bishops privity, being absent) inserted *Henry* Bishop of *London* as Promoter; nor will the said Bishop have very much cause to thank him for the Place or Preferment, (it being much below the Grandeur of a Reverend Bishop to be an Informer or Promoter) But the Half-crafty Proctor, the said *Nucourt*, was got into a *Dilemma*, and knew not how to extricate himself: For when this Defendant urg'd the Statute of 23 *H.* 8. 9. against *Sir Robert Wiseman*, with the Penalty of 13 *l.* besides Costs and Damages, for Citing this Defendant out of the Diocese of *London*, where he Inhabits; to save the business, it was thought fit rather to let *Doughry's* said Promotion fall, but then Costs should have been given this Defendant, but it was denied and refused against the Rules of their own Courts and Methods, (as if they had the Law in their own hands.)

And to save the Statute of 23 *H.* 8. 9. and the Penalties there, *Henry* Bishop of *London* was Inserted Promoter, though this Defendant was never Cited to answer this Suit and Promotion. Nay, it looks like a Wheedle, or a Trepan, to drill a Man into a Court by Process in a feigned Suit,
and

and then clap an Action on his Back at another Man's Suit, and without his Privy too; but any Methods to carry on the Cause, *The Cause*.

Besides, according to the usual Methods of this Court, no Man is obliged to accept a Libel, except the Promoter become bound in sufficient Penalty (not only with responsible and sufficient Sureties, but such as are capable of being Arrested) in case of Non-suit (or failure of Proof) to pay the Defendant his Costs and Damages. But no such thing is done for the Defendant (*new Lords new Laws*.) This Defendant is like to thrive amongst you in the *Interim*.

C H A P. VIII.

Nevertheless this Defendant, to vindicate himself, and the integrity of his unblemish't (he hopes he may say, without offence, in this his just and forc't defence) Life and Conversation; and to manifest that the said Protestations, Answers and Pleas are not dilatory, and on purpose to decline a particular Answer, or evade the discussing of the Merits of the Cause and Crimes alledged against him in the said Articles; he this Defendant (saving to himself the benefit of his Allegations, Pleas and Protestations) further (Particularly) answereth and saith,

1. That the first Article in the said Libel (as bearing only in course) is true, and all the other false, further than is hereafter declared.

2. That the 2, 3, 4, and 5th Articles are Instances and Accusations against this Defendant as a common-mover, exciter and maintainer of Suits and Quarrels, which is *Barretry*, (an offence against the *Statute-Law* and *Common-Law* of this Realm) and therefore ought not to be Tryed in any *Ecclesiastical Court*, as forbidden in the Statute of *Provisors*, 16

R. 2. 5.

R. 2. 5. In derogation of the Courts of our Lord the King (mark how the *Spiritual-Courts* and the *King's Courts* are oppos'd) implying necessarily, that the King and Parliament did not then look upon the *Spiritual Courts*, to be the *King's Courts*, but the *High-Priest's Courts*; nor do they (to this day) hold them in the *King's Name and Syle*, and all their Acts under his *Seal*; what policy is it at this time of day to be Independents, (I mean) Noun-Substantives, and stand by our selves?

The said Statute too, 16 R. 2. 5. is in pain of a *Premunire*, and has a mighty fetch and a reach, (even over the Water, as well as on this side) for the Statute says—The Court of *Rome*, or elsewhere.

3. The said Defendant, Mr. *Hickeringill*, had an Information for *Barretry*, in the *Crown-Office*, and at a Tryal at *Chelmsford Assizes*, (March 3. 1680. for the County of *Essex* thereupon) amongst 24 Heads of the Charge of *Barretry* exhibited against him (then and there) tried, the 23d Head was the substance of the said 2d, 3d, 4th and 5th Articles (in the Libel aforementioned) and this Defendant (though pleading his own Cause) was acquitted with Honour of this malicious Charge, the Right Worshipful Knights and Gentlemen of that Special Jury not stirring from the Bar, nor the least proof of the Charge made out against him in any one Particular; nor any Proof but of the Folly as well as Malice of the Informers, Conspirators, and Promoters then and there.

And must he now again, for the same Matters, be tried again by the Ecclesiastical Men, after acquittal in the Courts of our Lord the King, and by Prosecutors that were then Accessories (at least) to the said causeless and malicious Prosecution; and in defiance of the said Statute of *Provisors*?

C H A P. IX.

TH E Title of not only a fourth part, (which is ground enough for a Prohibition) but all the small Tythes of *St. Botolph's* Parish (as in Article 4) is in Question and Controversie.

For the said Promoter, *Henry* Bishop of *London*, pretends Right to dispose of the said Tythes by Sequestration, nay, has dispos'd of the said Tythes (but shall the Defendant suffer it) to one *Harris*, whereas the Defendant has enjoyed the Tythes 19 or 20 Years, and yet enjoys them (as Rector of the Rectory of *All-Saints* in *Colchester*, in the said County of *Essex*, in Right of (and belonging to) his said Rectory, as his Predecessors, the Rectors of *All-Saints* aforesaid, have done quietly, and ('till now) without disturbance, ever since the dissolution of Monasteries, and (amongst others) the Priory of *St. Botolph's* in *Colchester* aforesaid, granted, sold or given by King *Henry VIII.* to *Thomas* Lord *Audley*, then Lord Chancellor of *England*; and from him, and his Brother and Heir *Thomas Audley* Esq; together with his Executors (joyning together) granted unto *Robert Plumpton*, Clerk, Rector of the Rectory of *All-Saints* aforesaid, and to his Successors for ever (whose present lawful Successor (and for above 19 years has been and now) is this Defendant) by Deed, a true Copy whereof follows in these words, *verbatim*.

TO all Christian People to whom this present Writing shall come, *Edward North* and *Thomas Pope*, Knights, *Edmund Martin* Esq; and *Thomas Gimblet*, Gentleman, Executors of the Testament or last Will of *Thomas Audley* whilst he lived Knight of the Noble Order of the Garter, Lord *Audley* of *Walding*, and Lord Chancellor of *England*, and *Thomas*

mas Audley Esq; Brother to the said Lord *Audley* do send Greeting, whereas the said Lord *Audley* in his Life-time, for and in consideration of certain Covenants, Grants and Agreements made between him and the *Parishioners* of the Parish-Church of *All-Saints* in the Town of *Colchester* in the County of *Essex*, did give, grant, bargain, sell and confirm unto the *Rector* of the said Parish-Church, and to his *Successors* for ever, All the *Tythes* as well of Hay, Wood, and Corn, as of any other kind or sort whatsoever to him belonging in the Town of *Colchester* aforesaid, by reason of the Dissolution or Resignation of his House or *Priory* of *St. Botolphs* in the said Town of *Colchester*: Know ye therefore, That we the aforenamed *Edward North*, *Thomas Pope*, *Edmund Martin*, *Thomas Gimblet*, *Thomas Audley Esq;* for the more sure and perfect accomplishment, performance and execution of the said Covenants, Grants, and Agreements, as also in Consideration and for the Sum of Forty Pounds of *Sterling money* by *Richard Aufeild* and *William Hutton* now Churchwardens of the aforesaid Church of *All-Saints*, to the aforenamed Lord *Thomas Audley* in his Life-time, paid in full Purchase and Bargain of the aforesaid *Tythes* to him the aforenamed *Rector*, and to his *Successors* for ever: Have given, granted, sold, and by this present Writing confirmed unto *Robert Plumton* Clerk, *Rector* of the Parish-Church of *All-Saints*, in the Town of *Colchester* aforesaid, and unto his *Successors* for ever, all the aforesaid *Tythes* in the Town of *Colchester*, or elsewhere: To have, enjoy, hold, and take all and singular the aforesaid *Tythes* to the said *Robert Plumton*, and to his *Successors*, *Rectors* of the Parish-Church of *All-Saints* in *Colchester* aforesaid for the time being, for ever. And I the said *Thomas Audley Esq;* and my Heirs, All and singular the Premises above specified, against me the said *Thomas Audley Esq;* and
F my

my Heirs, to the said Robert Plumton and his Successors afore said, shall and will warrant, and for ever defend by these Presents. In witness whereof, we the said Edward North, Thomas Pope, Edmund Martin, and Thomas Gimblet, and Thomas Audley Esq; to this our present Writing have set our Seals: Dated May 14, in the 36 year of the Reign of the most excellent and invincible Prince, and our Lord, Hen. VIII. by the Grace of God, King of England, France and Ireland, Defender of the Faith, and on Earth the Supreme Head of the Church of England, France and Ireland.

EDWARD NORTH,	}	{	THOMAS GIMBLET,
THOMAS POPE,			THOMAS AUDLEY.
EDMUND MARTIN,			

And is it not Great, first to invade a Man's Rights and Freeholds, and then Article against him as a Barretor, for defending himself and them? Oh! most incomparable Subtlety and Policy! And if a *Plenary* (for three years only) shall be an *Estoppel to the King*, (as in some Cases, 18 Edw. III. 5.) much more a *Plenary* for 19 or 20 years, as in this Case; not to be stiled nor tryed, whether by *Right* obtained, or by *Intrusion*, (though this Defendant enjoys them by lawful Presentation from the King, and Institution and Induction thereon, but however) this Spiritual Court extravagantly enquires after it; the *Titles of mens Freeholds and Rectories* belonging onely to the Courts of our Lord the King; and a Tryal by Juries, as proved by the Statutes (before mentioned) beyond all contradiction, or fear of any thing but *Premunire*, for being Busie-bodies; that would hook in all things (by hook and by crook) into the Jurisdiction of their Courts, (as you know who does) *in ordine ad spirituaia*.

Fifthly, As for the Rectory of St. Leonards in Colchester afore said, a poor business it is, (God knows) nor is worth 7 l. per Annum, nor that able to repair the

the

the Dilapidations of the Parsonage-house in ten years, nay, it had been demolished to the ground long ere this, but for care taken for the same by Robert Sewell Gent. who was, and still is Sequestrator of the Profits of the said Rectory, constituted and appointed under the Seal of the said Henry Bishop of London, bearing date April 17. 1676. and in the first year of his Translation, and confirmed by the said Bishop in all and every of his Visitations, and the Fees paid for the same, and the same still is in force, and unrevok'd. Besides, though the Benefice of the said *Leonards* is so small, as aforesaid, yet the said Mr. *Sewell* provided to support the House, (which is large) and keep it up in tolerable Repair, and provided the learned and honest Gentleman Mr. *Bridge* of *Alesford* in *Essex*, to preach there once a month, and sometimes this Defendant, (though not above once in a year sometimes.) But the said Living being so poor and scandalous, and the Parish so lamentably abounding with Poor, above any other Parish in *Colchester*, this Defendant constantly paid to the relief of the Poor 2 s. per *mens-*sem; and also at every Sermon that Mr. *Bridge* aforesaid, or this Defendant did preach there, this Defendant also caused to be distributed Four and twenty Penney-loaves amongst the poorest sort, but after, since the said Bishop has given the interruption, the Poor has had the less Food for their Souls, (for the Church-doors have long been shut against the said Mr. *Bridge*, and this Defendant, wonderful care of the Cure of Souls) whereby also the Poor has been deprived of relief for their Bodies also; That's all the good that is, or is ever likely to be, by this peevish stop:

The Profits of the Rectory, 7 l. per Annum: out of which, The King's Tenths, Pension, Bishop's Visitation, Synodals, and Procurations, about 2 l. per Ann. To the Poor, assessed and freely given, 2 l. 10 s. per Ann. For preaching 13 Sermons, to Mr. *Bridge*, at 5 s. per Sermon, 3 l. 5 s. per Ann.

But the Profits the said Mr. *Sewell* does yet receive, as he hopes he lawfully may by the Authority of the said Bishop, unrevok'd to this day, and not worth the contending for: For no man can get a Penny by it, and *seldom comes a better*; but (no matter *how soon*) *the same is revok'd*, that the great advantage the poor People gets by *this bustle and change* may be seen: For *it is a shame* that the Bishop should provide *worse for them*, and make a bustle, only to *do harm*; and if he do provide better, then the said Promoter and Bishop must part with money (probably) out of his own Pocket thereunto, which this Defendant fears will not be done.

Sixthly, The Vicaridge of *Fingringhoe* is void by the Statute, 26 H. VIII. 3. by reason the said *Samuel Harris* Clerk (in the third Article mentioned) (being Instituted and Inducted in or about the month of *December* last past, yet) has not paid the King's Tenths to the value (with Charges thereupon in the Exchequer) of 30 or 40 *l.* now due, and refused to be paid, (or neglected by the said Bishop to be demanded of him personally) or if demanded lawfully, then the said Vicaridge is void, and ought to be so declared, and the Right of Patronage or Advowson being in this Defendant, together with the great Tythes and Impropriation of *Fingringhoe* aforesaid, the Custody of the Profits of the said Vicaridge does belong (during the Vacancy) to this Defendant the Patron, (as this Defendant humbly conceives by force of the Statutes 25 *Edw.* III. and 35 *Edw.* I. 1.) But if disputable be this Defendant's Title to the same, yet neither this Court, nor any Ecclesiastical Court can hold Plea thereof, nor of any matter whereof the King's Courts have Right of Jurisdiction, 2 *Edw.* VI. 13. nor can determine the Titles and Rights of Freehold (as 25 *Edw.* III. 4. 28 *Edw.* III. 3. 17 (alias) 16 *Car.* I. 11.) aforesaid.

Besides,

Besides, the said *Harris* never was *Resident* so much as one night in the said Parish of *Fingringhoe*, since his first Induction to the said Vicaridge thereof, but preach'd three or four times to the Parishioners, got half a years Tythes, and never came in the said Parish (not once) since June last, but hired out himself (a Curate in *London*) under Dr. Grove to this day; so that the Defendants said Parish (of which he is Patron) is miserably abus'd, the Cure deserted, the Flock neglected, the Fleece only expected, and neither His Majesties Tenth's paid, nor the Vicaridge disburthen'd thereof; for the payment of which Tenth's to His Majesty, this Defendant desires this Court to sequester the Profits, and better provide for the Cure, both which the Bishop of *London*, the said Promoter, neglects to do; so that great harm, but no good, is done by this Interruption, and *Fingringhoe* has also cause to say, *Seldom comes a better.*

Nor is it an great additional Honour to the *Pastoral Staff*, (that pretends a whole *Diocess* to be its Flock, Cure and Charge, even of *All* the Souls therein, (a pretty great burden and weight for a single shoulder) that not satisfied to be well paid for sitting still, must be doing and meddling, though it had much better do nothing, than do mischief and harm. 'Tis well the Archbishop is the Bishop of Bishops; and as much superior and elevated above the common or ordinary Bishop, as a Bishop above the little Presbyters. And 'tis proper, in this Case, to let the Archbishop know (that he may take notice and correct) the neglect of the said Promoter, the said Bishop of *London*, in neglecting to collect His Majesties Arrearages of the Tenth's (aforesaid) due from the said *Harris*, the said little Vicar of *Fingringhoe*, and his sin of omission, in neglecting personally to demand the said great Arrearages (of Tenth's) of the said *Harris*, when he has (as he has frequently)

met with him; or, upon refusal, and non-payment, to have declared the said Vicaridge, *ipso facto*, void of the said Incumbent, *as if he was dead*, as is enjoined by and in the said Statute 23 H. VIII. That so the Patron might present a *better man*, and the neglect of His Majesties said Revenue be no longer *conniv'd and wink'd at*: nor the Cure of Souls in Fingringhoe aforesaid be so neglected and *abandoned*, and much worse provided for by the said Bishop the Promoter, in this Case, than ever.

Whil'st there is none to Administer the Holy Sacraments there, nor to Baptize or Catechize their Children, Bury the Dead, Read Divine Service, nay, nor so much as a Sermon read by the said Curate Harris, or rather Reader, (for he can do nothing else but read) whil'st the honest Parishioners have cause to bewail these Contrivances, and bemoan the fruits of (this) Discord, that whil'st the said Promoter intended to strike this Defendant, he *miss'd his blow*, and hit none but the harmless Parishioners, who (good men) pay for all, and All for nothing.

For though the said Harris has let out himself to work (a kind of Journey-work) under the said Dr. Grove, yet he has not quite so forgot his Parishioners, but that he has most *magisterially* commanded them to send him money for half a years Tythes, or else he has *threatned* them, that he will—Ay, that he will——

'Tis meet, that this Court of Arches, or Archbishop, (if it can do any thing) that it should correct the faults of Bishops: We must even turn the Table,—Nor will any Body pity those busie Medlers and Master-workmen, that cannot be content to oversee the Labourers hard at work, and well wrought and employed, but they must be placing and displacing stones in the Building, and set them a tumbling and rowling, 'till they fall upon their own Pates.

Nay,—

Nay,—no matter; *Harm watch, Harm catch.* So that the 2, 3, 4 and 5th Articles are already answer'd by Statute Law, and so shall all the rest, besides what has been already pleaded and professed, together with another Law, (that has no Law) *Necessity*: Therefore

C H A P. X.

7thly, **A**S to the 6, 7, and 8th Articles, or last Articles, they urge a Transgression, (*in solemnizing, or rather prophaning Matrimony*) (well-worded, and cunningly) but if the *Register* and Sir *Thomas Exton* had had Eight Shillings for every Marriage, as they have had for many Years together, above 40 *l.* of this Defendant upon that Score, and at that Rate; then *bonas noches*, and not a word of (*prophaning*) Matrimony without Banes or License, contrary to the Canons and Constitutions of the Church of *England*. Alas! poor Church of *England*! Thou must be made a Skreen, a Pretence, and a Colour for Mens Avarice: Oh Hypocrisie!

To which this Defendant answereth particularly, and saith,

First, That this Charge against him is in it self null and void in Law, Reason, Equity, and Conscience, for the uncertainty, in not naming what particular Canons and Constitutions of the Church of *England* are thereby transgressed, since the Canons and Constitutions of the Church of *England* (that go under that Name, Colour and Title) are contrary to one another in many Particulars. But in this particular Case of solemnizing Matrimony without Banes or License, the Canons or Constitutions that go under the name of Queen *Elizabeth*, and King *James*, in Print, are vastly different one from the other; Queen *Elizabeth's* Canons and Injunctions ordaining for such Offence a Suspension

(*ab officio* only, and so particularly exprest) only for the space of six Months. But those under the name of King *James*, ordain for the like Offence a Suspension for three (long) Years; a long time for a painful and laborious Minister to live with his Mouth stopt, and upon such an occasion too, that not one word is said to it, nor any body aggriev'd, if the said Registers and Commissaries go but snips in the (pretended) License, and have a feeling in the hand. Which makes it more than probable, that those said Canons and Constitutions of the Church of *England* are not truly Printed; nor is any Man bound to take notice of them, except they be Recorded in a Court of Record, and a true Copy be produced in such Court, (and particularly in this Court upon this Suit, and this occasion) and the Truth thereof Sworn upon Oath of good and credible Witnesses, which this Defendant does hereby require in this Case and Suit, according to the Rules and Methods of Law and Justice, Reason and Equity.

Besides, the said (pretended) Canon of King *James*, ordaining Suspension in general, ought by the Rules of the Civil Law, Reason and Common Law, be taken in the mildest sense: For there being two kind of Suspensions, namely, 1. *Ab Officio*. 2. *A Beneficio*. The first only damages the Flock and Parish: The second also starves the poor Priest and all his Family; oh Cruelty! for a *Peccadillo*, when no Man is damnified thereby, but a greedy Register and Commissary (they that buy must Tell) and if their Mouths be but stopt with Guineas, the Minister's shall never be stop't; the Faults alledged against this Defendant for solemnizing, or rather prophaning Matrimony without Banes — being only in the years 1680 and 1681, when he took but about 5 s. for the same, (the People being the gainers thereby;) but when this Defendant

Married

Married ten times more in the years 1674, 1675, 1676, 1677, 1678 and 1679, and made the People pay for a pretended License and Marriage, about 12 s. or 13 s. of which, each the said Registers and Commissary had 8 s. apiece: Then, (oh no!) Then; not a word to be said, nor any Promoters heard of against him.

But after the Writing the *Naked Truth*, that tells them roundly of their crying Extortions and Oppressions of the King's Subjects, in illegal (Fees, or rather) Exactions, in *Probates of Wills, Letters of Administration, Ordinations, Institutions, Inductions, Visitations, Synodals, Procurations, Excommunications and Absolutions*: (in answer whereof neither they, nor one *Fullwood* their *Doughty Champion*, has so much as one word to say in their Defence) Then nothing will serve but Ruine and Desolation, in Plots and Contrivances against the Author for *Barretry*, and no body knows what. And now too, have-at his Rectory, and the Profits thereof, (which he holds by the Law of the Land, and will hold, in spight of their Teeth and Malice.)

For if such solemnizing Matrimony were prov'd upon him in a lawful Court of Judicature, and against lawful Canons and Constitutions found upon Record, and in a Court of Record, (but this Court (if it be a Court) is no Court of Record) and a true Copy thereof here produced and testified: And also if it be prov'd that such Canons and Constitutions (so contrary to one another) are (or which of them are) now in force in these days, that the 1 *Eliz.* 1. (by which they had Energie, Life and Power) is defeated; and also by the said 16 *Car.* 1. 11. and 13 *Car.* 2. 12. Yet, even then the Malice of this Defendant's Adversaries cannot reach his Rectory and the Profits thereof (as *Thomas Doughty* threatens in the Eighth and last Article:) for, not only the Injunctions of *Q. Elizabeth* ordains

ordains Suspension (only) *ab officio*, but that Suspension (in general terms) in the pretended Canon of King James, ought to construed (the same with that of Q. Elizabeth, namely) Suspension (only *ab officio*, or silencing, or stopping the Mouth, a mighty Priviledge) not Suspension, *à beneficio*, because of the same Maxim of the Civil-Law, Common-Law, Mercy, Reason, Equity and Conscience, namely, *Pœne (generaliter expressæ) semper debent intelligi in mitiori sensu*; Punishments (only) in general terms exprest, ought always to be taken in the mildest sense. Oh! but the said Promoter Thomas Doughty, in his last Article, cannot afford so much Clemency; (it is a pitty therefore he should ever be called *Vestra clementia*, or his Grace) Mercy is (a Herb) rarely found in the Fields of an Informer or Promoter—Solomon tells us—The Mercies of the wicked are cruelty.

However, whatever may be prov'd against him in this mighty Case, he doubts not but to keep his Freeholds, Lands and Tenements, both Spiritual and Temporal, which, blessed be God, are worth the gaping for; and let them gape, they may gape long enough before they stop their Mouths with them; 'tis to be hoped their Mouths will be stoppt with Mould (first) in the Grave, before they ruin a Man and his House; a Man and his Family; a Man and his dear Wife and seven lusty Children; (God blefs them and keep them out of harms-way, secure under the Protection of the Law, against all Conspirators, against this Defendant, or them, and against all Man-catchers, little and great: We live in jolly times (God keep us.) Which brings to mind the Caveats entred by Sir Matthew Hale, (that incomparable Lord Chief-Justice) against and for himself, necessary to be continually had in remembrance, by all Judges Temporal and Spiritual, and proper it is here to insert one half, or Nine of them.

1. That

1. That I never engage my self in the beginning of any Cause, but reserve my self unprejudic'd 'till the whole be heard.

2. That I be not rigid in matters purely conscientious, where all the harm is diversity of Judgment.

3. That I be not byass'd with compassion to the Poor, or favour to the Rich, in point of Justice.

4. That Popular, or Court-Appraise, or Dislike, have no Influence into any thing I do in point of distribution of Justice.

5. Not to be solicitous what Men will say or think, so long as I keep my self exactly according to the Rules of Justice.

6. If in Criminals it be a measuring cast, (mark that) to incline to Mercy and Acquittal.

7. In Criminals that consist meerly in words, when no more harm ensues, Moderation is no Injustice.

8. To abhor all private Sollicitations, of what kind soever, and by whomsoever, in matters depending.

9. To charge my Servants, 1. Not to interpose in any business whatsoever. 2. Not to take more than their known Fees. 2. Not to give any undue Precedence to Causes. 4. Not to recommend Counsel.

Ay, ay, here was (I had almost said) a None-such, seldome comes a better; nay, nay, seldom such another.

Again, to our present matter in hand, and the Article aforesaid, of transgressing the Canons and Constitutions of the Church aforesaid. The Article does not say what Canons, whether Canons made before the Reformation, or since; whether Canons made when the Pope was Head of the Church of *England*, or Canons made since the Kings of *England* were declared, by Acts of Parliament, the
Heads

Heads, or Head of the Church of *England*. So that this Defendant cannot possibly know how particularly to answer the same, or know whether to confess, traverse or deny; so that this Defendant therefore requires that it may be explain'd and particulariz'd by the Promoter, or Promoters, what Canons or Constitutions they mean or would be at, and where such Canons and Constitutions of the Church of *England* are to be found, and in what Court of Record, that this Defendant may give a more positive and particular Answer thereunto; for *dolui latet in universalibus*.

Secondly, Besides what is already said at large as to the uncertainty, (which is enough to quash the said Articles at least for the present, if it were needful) This Defendant further answereth, and saith, That he humbly denies the force, strength and vertue of all Canons and Constitutions (vulgarly called) of the Church of *England*, that are not Confirmed by King and Parliament, the only Legislators and Law-makers in this Realm of *England*, Which, if any deny to be true, 'tis like he may have an Answer in Parliament, if thought fit. But if it be true, and that no Canons and Constitutions of the Church of *England* are allowed or Confirmed to be obligatory Laws to an Englishman, as in 13 *Car.* 2. 12. and 16 *Car.* 1. 11. then there's an end of the Story, and this Traverse is further needless.

But if this Court denies, That the King and Parliament are the only Legislators, then this Defendant desires they would so declare and express themselves; that so this Defendant, and all others, may know the limits of their Obedience: For this Defendant hereby protests, That if he ever shall, or ever did transgress the known Laws of *England*, or the dark and disputable Laws of *England*, it was through error of his Judgment, and not of his Will; and therefore he desires this Court to inform
and

and enlighten him, and set him to rights, if he err; or if they can do it. For it is not safe to say of that Act of Parliament, 13 Car. 2. 12. of not allowing or confirming the Canons of—40, commonly called the *Lambeth Canons*, and all other Canons and Constitutions not confirmed by Act of Parliament, &c. that they signifie nothing, and are inserted idly, and for no end and purpose; which those seem to assert and imply, that say, those words of not confirming the Canons, or not *allowing* are not *disallowing*, nor any Remarque or neglecting Character thereby set upon them, for the Canons had been left in *statu quo prius*, (as all other things were not mentioned in the said Act) although not one word concerning them had been therein mentioned.

In all Grammatical Construction (then) the Not-confirming the *Lambeth Canons*, or Canons of 40, &c. That not allowing is a disallowing (as plain as the Times (perhaps) would then bear) And all those words in the said Act signifie the distaste and neglect the King and Parliament had of all Canons not confirmed by Act of Parliament, and then all those words concerning the same signifie something, and not, nothing. Especially leaving things as they were in the year 1639, when the High-Commission Court was up; and 1 Eliz. 1. in force, which is absolutely repeal'd by the same Statute; and if any Man thought that some had got (by that 13 Car. 2. 12.) an Act for their Turn, as was endeavour'd, they were vilely mistaken or out-witted, at least, it was all that would (even then) be done for them; which latter is most probable, because of that fatal mistake in repealing 17. Car. 1. And there never was such an Act in the World, nor any made that year, that this Defendant can find; so lasting were the deep and bloody Prints of the High Commission (even yet) in Parliament-mens heads. And this many took Notice of long ago, if they had
thought

thought it meet and opportune to take notice of it; it might have been amended, and may yet by an Act of Parliament, otherwise it is to be feared, that the mistake is fatal; And if the 16 Car. 1. 11. be in force, and not possible to be repealed by the repeal of the 17. Car. 1. then good-night *Nicholas*, and *there's an end of the Story*; and a Commissary, Official or Register's place, is not worth the buying; no, nor that of a poor Proctor of this Court of Arches, which us'd to cost about 40 *l.* though the same man be a Proctor in any other Spiritual-Court, yet he cannot practice in this Court without laying down the Cash, (I mean) down with their Dust, Gold Dust, or Guineas, Money, more Money. Which (perhaps) is the reason why the Proctors are suffered to take Ten Groats for a Fee, that used to be (by the style of this Court) but—and proportionably, all other Fees abominably enhanc'd; wherever the fault lies, they that buy must sell, or else they have a bad bargain.

The Fees of an Excommunication and Absolution used to be but—but now they are (this Defendant knows, to his cost, and by woful experience) a Guiney; but note by the way, the said Bishop's Vice Register, *Nucourt* is Arrested in an *Indebitatus-assumpsit*, and will also have an Indictment, or Information, brought against him for the Extortion, at the Suit of this Defendant, who is vilely loth to be chous't of his Money, and by a pitiful Proctor and Vice-Register too.

So that, by this time, this Defendant is come a great way towards the final Answer of these Articles (in this Spiritual-Court) if there were 1000 more of them: especially in a Court that will neither shew (nor pretend to sit by) a Commission from the King. In whom alone is always inhaerent all Executive-power, both Ecclesiastical and Temporal.

But

But our gracious Sovereign, (not only in his last Declaration, but always) has declared, That he will Rule us according to his Oath and the Fundamental Laws, made by the only Legislative-power, the King and Parliament. And the Kings of *England* always have been of right, and always were (except during the Pope's Supremacy) equally Heads, or Head of the Church, as well as of the State; (if they be two things) and has Right to make Laws for the regulating the Church or State Ecclesiastical, and as much as, for Regulating the State-Temporal.

And far be it from the Modesty of this Defendant to pry into the cover'd Ark, and search into the Prerogative of His gracious Majesty, (the Kingdoms Glory as well as Support, both for his Mercy and Justice, our dear and dread Sovereign, and only Head of the Church and State) which Prerogative His Majesty, and his Father of blessed Memory, our late Martyr'd Sovereign, have explain'd to consist (not only well, but) best with their Peoples Liberties and Properties; making a sweet Harmony, and enriching both King and People; as Queen *Elizabeth* found, that never had an Exchequer sooner emptied than filled, though her Wars and Enemies were Great and Powerful: She sometimes forgave and remitted what was given her by her Subjects in Parliament, but never made a Speech or Motion for Money, that prov'd successful.

Of which this Defendant had (not *now* and *here*) taken notice of, further than to shew (in this his Defence) in reference to the Church, and the pretended Canons and Constitutions of the same, that the said Queen never made any Canons, (neither did King *James* make any Canons or Constitutions for the Church or its Regulation) until Her Majesty, and consequently His Majesty King *James* had
(by

(by 1 *Eliz.* 1. and in that Statute) given unto her, and them, her Heirs and Successors, Power to Amend, Reform, &c. And, no more then needed at that time, when the Clergy in Convocation acknowledged (and surely they knew their own strength, as well and much better than any can do at this distance) and confest in the Statute, 1 *Mar.* 2. that they had no Ecclesiastical Jurisdiction; and therefore not Queen *Mary*, but she in Parliament, by 1 *Mar.* 2. restor'd it; (namely, the old Popish Ecclesiastical Jurisdiction) until 1. *Eliz.* 1. Repeal'd it, and in its room gave Power to the Queen to set up another; which, 16 *Car.* 1. 11. and 13 *Car.* 2. 12. pull'd down and repeal'd.

Nay, 'tis evident in *Cawdrey's Case*, in *Coke's Reports*, that the Jury were forc't to find the said High-Commission specially (and so must other Juries do (as well) if ever the right of the Spiritual Courts in Sequestrations, Suspensions, Deprivations, in meddling with Mens Carnal Goods and Freeholds, comes to be tryed in the King-Courts by a Jury (if they can at this time a day) find such a High-Commission, which will be a difficult thing to perswade a Jury unto) except such Suspension, or Sequestration, or Deprivation be supported by that which only can support them, *viz.* a Statute. But they should not need to have found the said High-Commission specially, if Ecclesiastical-Courts then had (or consequently have) an ordinary Jurisdiction without special Commission from the King, only and equally the Head of the Church and State. But no Temporal-Courts, or Judges, do or dare Act implicitly, but by special Patents, (or Commissions under Seal: (for as for Hundred-Courts, they belong to Proprietors; but all derived originally by Patents from the Crown, as Sheriff-Courts and Corporation-Courts)

And

And besides, from these Inferior Courts, or Common-Law Courts, as are the Hundred Courts, they sit in the Hundred by Prescription; where the Bishops also used to sit and keep their Courts together, and at the same time and place; which if they do not now so, they cannot plead to hold Courts by Prescription, except they (as does (to this day) the Hundred-Courts and Country-Courts) keep up, and keep to their Prescriptions, as to Place and Time, Canons and Laws.

Therefore away with all idle thoughts of making the Spiritual-Courts, Ordinary or Common-Law Courts; this Court it self, (the Supreme of all the Spiritual-Courts) cannot prescribe for sitting here in *Doctors-Commons* beyond the memory of Man, for it us'd to be kept in the Arches of *Bow-Church*, whence it had its name, (but now most improperly) except it sit by special Commission from His Majesty, and be so styled in the Commission. And if the Arch-Bishop have such Patent from the King to keep Courts of *Judicature-Ecclesiastical*, as have the Judges in *Westminster-Hall* for keeping *Courts-Temporal*, this Defendant desires the Court then so to Declare it, that he may the better know how to demean himself with all humility and subnission thereunto. But this Defendant has taken the Oath of Supremacy, and dare not own any other Head of the Church, or Ecclesiastical Judicature, but what is derived from Him, in whom alone is inherent all the Executive power in Church and State;

And from Him imparted and derived to the Judges under Him.

Nay, when His Majesty has derived such power to his Judges, yet they cannot make a Deputy, if they be sick, nor an Official or Surrogate. Indeed, sometimes a Serjeant at Law is surrogated, (in the room of one of the 12 Judges, sick, dead, or otherwise avocated) and goes the Circuit; but this must

be done by Special Commission, and his Name specially inserted and mentioned therein, no Judge can make such a Surrogate or Deputy; Besides, it is but only *pro eo vice*, for that turn only.

And though an Arch-Bishop (with his Arch-Bishoprick) and Bishop (with his Bishoprick) (if constituted according to Law) have all Privileges also annexed anciently, and of right belonging thereunto by Prescription, or otherwise; yet a Right by Prescription and Custom, or Common-Law, is lost, when the Custom surceases, and other new Customs innovated; for Customs ought to be certain, uninterrupted and continual, both as to time, place, &c. Thus a *Court-Leet* may be lost and forfeited for want of Use, according to the ancient Usage; and, perhaps, this is (also) part of the Case.

Thirdly, To solemnize Matrimony without Banes first published three several Sundays or Holydays in time of Divine Service, in the Parish or Parishes where the Parties inhabit, is an Offence against Statute-Law only; namely, the Rubrick before the Order of Matrimony in the *Common-Prayer-Book*, every Sentence whereof is Statute-Law in the Act of *Uniformity*,

Which *if true*, then this Court is no competent Interpreter nor Judge of Statute Law, nor of the nature of the offences against the same, nor of the quality and degree of the punishment of such offences.

And though all Englishmen are bound to obey the same to a Tittle, yet scarce any Englishman, Bishop, Priest or Lay-man, but does offend and transgress the same little or much, and are all Non-conformists, and accordingly are all liable to be Indicted, and have Presentments made against them for Nonconformity, according to the said Statute of Uniformity, and as Sinners and Transgressors of
the

the same. Yet some of the Rules (in the Rubrick) and the Transgressions thereof, were thought so small and such little *Pecadillo's*, that the Legislators or Law-makers did not think fit to annex (and assert) any *Punishment* to and for the same ; As for Example :

It is enjoined in the Rubrick to read the Communion Service at the Communion Table, yet not One of a Thousand obeys, except in *Cathedrals*, &c. (and there also the Act of *Uniformity* is as much, or more transgress'd, than in any Country-Church in *England*, (that this Defendant knows of) as shall be proved infallibly by and by.

But if all Ministers obey the Act of *Uniformity* aforesaid, in reading the Communion Service at the Communion Table in the Chancel, in many Churches, if not in all Churches, not one of an hundred could possibly at that distance, and in the hollow and obscur'd *Chancel*, hear the same, or be more edified, than if (*in Latin*) was read the said Communion Service or *Mass* ; (for so is our English Communion Service said to be commonly known and called (the *Mass*) in the Common-Prayer-Book ; put out by the Reformers, (who in composing and translating the said English Common-Prayer-Book) are (by the Act of Parliament in 2 *Edw. 6.* Reign made for the common Use and general Practice thereof throughout the Realm) said to be *inspired* thereunto by the *Holy Ghost*.

But (here is the unsuitableness betwixt our Times, and those Times) they (like the Primitive Christians, *Acts 2.*) took the blessed Sacrament (in *Cathedrals* every day) and then read after the Letany ; and when the Letany was read ; then (and not till then) the Priest put on the Surplice, or *Albe* and *Cope*. And though no man is enjoined by that Act of *Uniformity* and Common-Prayer-Book, to receive the blessed Sacrament above once a year,

yet the Households in the Parish (the Rubrick says) were so order'd, that one at least (as his turn came) always communicated with the Priest, one or other, every Sunday or Holy-day, at the Altar, where the Priest stood, whil'st he read the Communion Service in the Chancel, and might well enough be heard by the Communicants, who all were in the Chancel. This is to shew, there is not the same reason now adays (when the Holy Communion is so seldom celebrated, no, not in Cathedrals) as it was wont, when the Rubrick (of King Edw. 6.) enjoined the Communion Service to be read at the Altar ; for so is the Communion Table there stil'd, in that Book, said by Statute Law, to be composed, translated or made by the Inspiration of the Holy Ghost, as aforesaid.

Again, To give another Example of the constant and wilful transgression of the Act of Uniformity, by the *Bishops and Clergy especially* ; namely, in the Rubrick before the Order of Morning Prayer, we find these words—namely—*And here is to be noted, That such Ornaments of the Church and of the Ministers thereof, at all times of their Ministration, shall be retained and be in use, (mark that) as were in this Church of England by Authority of Parliament, in the second year of the Reign of King Edward VI.*

Now the great Question will be, What Ornaments they were that were in use in the Reign of King Edward the sixth?

A question that (I hope) few Country or City Clergy-men of *ordinary Rank* know how to answer ; for it is to be hoped that they sin through ignorance, and not through stubbornness, and contempt of the Act of *Uniformity* ; and are rather ignorant *Nonconformists*, than wilful *Nonconformists*, in using other Rites and Ceremonies, and other Ornaments, at all times of their Ministration, than what were in use in the time of the 2d of Edward the sixth, enjoined

enjoined by Act of Parliament. For the Rubrick in the Communion Service made in the said 2d of Edward the sixth, after the Title, (which is in these very words) — *The Supper of the Lord, and the Holy Communion, commonly called the MASSE.* We have this Commandment, namely, “ Upon “ the day, and at the time appointed for the mi- “ nistration of the Holy Communion, the Priest, “ that shall execute the Holy Ministry, shall put “ upon him the Vesture appointed for that Mini- “ stration, that is to say, *A white Albe plain*, with a Vestment or *Cope*: And where there be many Priests or Deacons, there so many shall be ready to help the Priest in the Ministration, as shall be requisite; And shall have upon them likewise the Vestures appointed for their Ministry, that is to say, *Albes with Tunicles.*

And (to make the matter plainer) in the Act for the Uniformity of Common-Prayer and Service in the Church, and Administration of the Sacraments, 1 Eliz.

It is enacted, That every manner of Parson, Vicar, or other whatsoever Minister that ought or should sing or say Common-Prayer, mentioned in the said Book, or minister the Sacraments, &c. shall minister the same in such order and form (mark that) as they be mentioned and set forth in the said Book.

Or shall wilfully or obstinately standing in the same (which I hope they will not hereafter venture to do) use any other (mark that) Rite, Ceremony, Order, Form or Celebrating the Lord's Supper, openly or privately, or Matting, Evensong, Administration of the Sacraments, or other open Prayers, than is mentioned and set forth in the said Book.

The Penalties for the first Offence, The profit (of the Benefice, Benefices, and all the *Spiritual Benefits* and Promotions, the Offender hath (for one Year next after conviction) is thereby forfeited

and gone; together with *six Months Imprisonment* without Bail or Mainprise.

For the second Offence, Deprivation *ipso facto* of all the Spiritual Promotions, and *one whole Years* Imprisonment; and that it shall be lawful for all Patrons and Donors, &c. to *present or collate* to the same, as if the Offender were *really dead*.

And for the third Offence, Deprivation (as aforesaid) and Imprisonment during Life.

And if the Offender be not *benefic'd* or promoted, for the first Offence, *Imprisonment* for one year without Bail.

And for the second Offence, *Imprisonment during Life*.

So 14 Car. there is an Act of Uniformity, that (to the same effect) enjoyns *no other Rite, Ceremony, Form or Order of Common-Prayer, Ornaments, &c.* This is mentioned to humble the rigid Conformist, that he do not *plume himself and be exalted above measure over other Nonconformists*, without any Mercy or Compassion to human Nature, human Frailty, human Error and human Kind; lest he himself by the next Grand Jury be presented, and found guilty of *using other Rites and Ceremonies*, than what are enjoyned in the Act of Uniformity and Common-Prayer-Book of King Edward VI, or this Common-Prayer-Book;

And consequently, *get a Prison* on his back, the *same Prison* whereinto he has so often endeavoured to put *other Nonconformists*; and for the same Sin too of Nonconformity, and Transgression of the *same Act* of Uniformity, that he has so extoll'd and cry'd up.

For to *bow towards the Altar*, to bow at the Holy Name of Jesus, to force the Inferiour Clergy, except in Cathedrals, to *wear the Surplice*, or to wear the Hood, during the Ministration of Baptism, Burial, Morning-Prayer, Letany, or Even-song,
are

are other Rites and Ceremonies, and other Ornaments, than were (forced on) the Clergy to use in 2 *Edw. 6th*, as aforesaid.

Indeed, upon the day at the time (*and only at the time*) of Ministration of the Lord's Supper, the Priest was enjoined to put on the *Albe*, or *Surplice and Cope*; but *not till the Letany was read*, and just before he began to read the Common-Service, and administer the Communion at the Altar; for, so says the Rubrick, in the said Communion-Service in the Common-Prayer-Book of 2 *Edw. 6th*, (just after the Prayer for fair Weather) in these Words:

And tho there be none to communicate with the Priest, yet these days (namely, Wednesdays and Fridays, afore-named in the said Rubrick) after the Letany ended, the Priest shall put upon him a plain Albe or Surplice, with a Cope, and say all things at the Altar, appointed to be said at the Celebration of the Lord's Supper, until after the Offertory.

So that all are Nonconformists, and liable to Indictments, and loss of their Liberty, as well as loss of their Livings, that pray before or after Sermon, in other Form or Order, than is set down in the Common-Prayer-Book. And all that force the Country or City Ministers (except in Cathedrals) to wear the Surplice during Mattens, or Morning-Prayer, Letany, Baptism, Burial, Even-song, or Evening-Prayer. And all that bow towards the Altar, and set great Candles thereon: And all that bow at the Name of *Jesus*. And all that wear, or force Men to wear Hoods at any time (except Sermon-time) whether Scarlet, Black, Lamb-skin, or Taffety, according to their degree, except in Cathedrals, they may if they please; only it is seemly so to do in Sermon-time; but for that, it ought to be left to every Man's Liberty: For so says the Rubrick of the second Common-

Prayer-Book, which I confess seems strangely worded, in these very Words :

‘ In the saying or singing of Mattnes and Even-song, Baptizing, and Burying, the Ministers in ‘ Parish-Churches and Chappels annexed to the ‘ same, *shall* (I suppose it should have been printed — *may*) use a Surplice ; and in all Cathedral- ‘ Churches, and Colledges, the Arch-Deacons, ‘ Deans, Provosts, Masters, Prebendaries, and ‘ Fellows, being Graduates, may (here it is *may*, ‘ not *shall*) use in the Quire, besides their Surplices, ‘ such Hoods, as pertaineth to their several degrees, ‘ which they have taken in any University within ‘ this Realm. But in all other places (*mark that*) ‘ every Minister shall be at Liberty to use any Sur- ‘ plice, *or no*.

‘ It is also seemly that Graduates when they do ‘ preach (*mark that*) should use such Hoods as ‘ pertaineth to their several Degrees. So that to wear the Surplice or no, is left to every Man’s Liberty, (even in Cathedrals) especially, in all other places.

Hoods according to the degree (not in time of Divine-Service, as in many Cities and Country-places, worn, not for want of Ignorance, but) only may be worn in preaching the Sermon, (upon the Knowledge of a Man’s Degree and Quality, may recommend the Sermon possibly, and possibly not) the Hood is commended, not commanded to be worn, but the reason ceases in reading Divine-Service, and Administring Sacraments, or reading of Homilies (which are the works of the Law, not our own works) and are not (nor need to be) recommended by the Dignity of the Reader, or Administrator ; and therefore *Hoods* (worn at any time, except Sermon-time) and Surplices forc’d upon Mens backs in reading Mattens, Even-Song, Baptizings, or Burials, whether they will or no, and

not

not leaving Men at Liberty, is [enjoyning] other Rites and Ceremonies than what the Law enjoyns, as well as bowing at the Name of Jesus, and bowing to the Altar; a place which some Men never pass by, but they bow; they ought to lose their Spiritual Promotions for such Superstition; and good reason, for 'tis either Folly, or (worse) Popish Superstition. For, if he that bows (still) as he goes by (or approaches) the Altar, does not fancy that there is somewhat extraordinary there (that exacts and requires this extraordinary Reverence) above other places, then he is a foolish Coxcomb, to beck and bow only to that place (above all other) for no reason, or for nothing. But if he doth believe there is something plac'd there, that requires this Reverence (as the Papists assert) who can excuse him from the belief of that Popish Doctrine of *Transubstantiation*? Also all are Nonconformists that Administer the Sacrament without Copes on, and this makes all the Ministers in *England* Nonconformists: for no body wears Copes, and most wear Surplices, tho' this Defendant has not worn one (except at Communion-times) for several Years by-past: And a Cope he would wear at such a time only of celebrating the Lord's Supper, but he cannot get one, & *necessitas vincit Legem*.

And in this Instance he hath been the more copious, to shew how little those *Boanarges*, or Sons of Thunder do observe, how they thunder out their own Sentence and Condemnation; *Out of thine own mouth will I judge thee, thou wicked Servant!* When nothing but Hell and Damnation, Goals and Excommunications, Fines and Confiscations, Suspensions and Deprivations, will serve their turns, for every little Breach of any Clause in the Rubrick, and where no harm ensues, nor loss (but gain to the People) when they are perhaps Married with-

out

out *Banes* or *License*. And for Men to say, that bowing at the Name of the *Holy Jesus*, our blessed Redeemer, is an *harmless Ceremony*, aggravates the Offence. It is the Popish Excuse for all their multiplied Ceremonies, so many, that their Religion is little else; or so miserably covered therewith, that Men can see little else.

To bow at the Name of God, or Jehovah, the greatest of all Names, is harmless; but would be endless to it; and there is no Scripture to vouch these Bowings at the Name of *JESUS*, or *GOD*, &c. as is (hitherto unanswerably) proved in the last Page, save two, of the *Naked Truth*, the second Part.

To wear two or ten Surplices (especially in cold weather) together with an Hood about the Neck, are harmless, and the Hood keeps the Neck warm in Winter, but it is too hot in all conscience in Summer-time, but if it were not too hot, nor yet too heavy; yet still they are other *Rites and Ceremonies* than are enjoined in the Act for Uniformity; and therefore *punishable and unlawful*. And what can or dare these Rigid Conformists answer in their own defence, except cry *Peccavi*, and confess their Ignorance?

Let us pray for them in our blessed Saviour's words, *Father, forgive them, they know not what they do!* For certainly the Law does not forgive them, but is clear against them; What can they say for themselves, why Judgment should not be given against them, according to their celebrated Act of Uniformity? And to say, the Cannons enjoin some of these Ceremonies, much aggravates the Offence; to play old Canons against the King and Parliament's new Acts and Statutes, this is petulant and unpardonable; (I had almost said) They had more need petition for an Act of Indemnity to pardon all Non-Conformists, and to get for themselves Remission in the Crowd.

C H A P. XI.

A Gain ; the said *Rubrick* says, *None shall solemnize Matrimony without Banes.* But who observes it ? Who obeys it ? Do not *Commissaries, Officials, Archdeacons, Registers, Vice-Registers,* and all that Tribe grant Licenses and Faculties, with a *non-obstante* to the Statute and Rubrick ? But with what Forehead, and by what Authority ?

If the Arch-Bishop of *Canterbury* or *York* should grant such Licenses, or Indulgence, to dispense with the Statute, a little more might be said for it, if but a little. But for these Fellows to sell Indulgences and Dispensations to the Statute, where's the Modesty, or rather the Impudence ? The very same *Rubrick* is in the *Common-Prayer Book* of 2 *Edw. 6.* For the said Statute gives no Privilege, no Exception, no Dispensation to any Man to solemnize Matrimony without Banes, solemnly published three several Sundays or Holy-days, in time of Divine Service, where *there are Churches, and Divine Service said* in such Parishes where the Parties inhabit ; otherwise, they cannot be married without breach of the said Act, or Rubrick ; (except perhaps in that impediment) because *Necessitas vincit Legem.*

And truly Matrimony (tho' not a Sacrament) yet is so serious a thing, so lasting when the Knot is once tied by a Priest, *ever lasting during Life,* that the Law could not safely have been made otherwise than by commanding such a solemn *previous Publication in open Church,* in the Parishes where the Parties inhabit, three several Sundays and Holy-days. And then there could be no *stolen Weddings,* nor Infants trepann'd into Marriage without the consent of their Parents and Governors. A *Caution* that even in the times of the late Usurpation was taken
care

care for, when the Justices of Peace did the Jobb, And for Registers and Surrogates, &c. to take upon them to take Bond of 100 l. is so small a Penalty, and the Bond so unwarrantable in Law, that it signifies just nothing; but to give a Man an Oath in the case, is altogether illegal, and punishable. However it is contrary to Law in the said Rubrick: But what *shall be the Penalty?* The Judges alone shall determine, according to the *evil Circumstances* and *evil Consequences* thereof.

So that if this Defendant be guilty of solemnizing Matrimony *without Banes* first published, &c. he hopes he may pass *Scorfree in the Throng*, and among the Crowds of *so many and great Nonconformists*. But in this case, this Defendant has more to say in his Vindication, than all of them put together are able to say; namely,

In the next place, That this Defendant did never marry any *without Consent of Parents*, or Governours, nor ever any within the prohibited degrees of *Affinity*, or *Consanguinity*, nor any who had a *Suit depending thereon*, or any the like Impediment, Inconvenience, *evil Circumstance*, or *evil Consequence*. And moreover, To answer more particularly to the said Articles, that charge this Defendant for solemnizing Matrimony (as in the 7th Article) betwixt James Abel and Anne Burnham, John Shepheard and Damaris Gillings, all of the Parish of St. Leonard in Colchester; and also Ed. Hartley, of the Parish of St. Rorolph's aforesaid; and Mary Groom of St. Leonard's aforesaid; and also D. Steeres, of St. Mary Magdalen in Colchester aforesaid; and An. Bloom of St. Leonards aforesaid; and also R. Potter of Aldham in the County of Essex, and — Everet of the same. To which this Defendant particularly answereth, and saith, That all the aforesaid five Couples are *poor People*, that either live in Parishes where there is *no Church*, (but what is demolished) as are the Churches

Churches of St. Botolph's, and St. Mary Magdalen
aforesaid, and no Cure at all serv'd there, since the
Siege of Colchester, or else no constant Cure served for
the space of a month and more together, as at the
time when the said Potter of Aldham, and Abel, and
the rest of St. Leonard's were married, and conse-
quently no Banes could be published in time of Di-
vine Service, where there is no Divine Service:
nor any Profits belonging to the Church of St.
Botolph's, or St. Mary Magdalen aforesaid, that
they have had no Minister sometimes for two or three
Years together, nor did any body regard it or take
care of it, for two or three Years together, till Mr.
Sewell aforesaid, took some care of it; and if he de-
sert the same, they'll be just served as formerly,
Canis in Presepi.

So that the said People (who told this De-
fendant they had not the gift of Continency)
and therefore (Marriage being the only lawful re-
medy) they were loth to come together and lye toge-
ther unmarried, and Money they had none to spare
for a Licence, and (if they had) this Defendant
had equally transgress'd the Statute, if he had mar-
ryed them (with any pretended Licence) except
the Banes had been three times published, three
several Sundays, or Holy-Days, in time of Divine-
Service, which was impossible, & *necessitas vincit
Legem*, as aforesaid.

And this Court had had this Answer sooner, but
that this Defendant could not in safety or without
Affronts approach your Courts, having been there
but twice, and both times by your Clerks, *Vassals*
and Rabble, without any regard or Reverence to
his Quality, or the Dignity of his Function, assault-
ed, affronted and threatned.

And had he not accidentally, and (by good Pro-
vidence) had a great number of Substantial Citi-
zens (thither brought perhaps through Curiosity,
(espe-

(especially the *first time*) of his appearance, and followed him out of your Court) mischief (*much mischief*) might have been done.

Yet, *even then*, your Creatures, (unprovok'd) did with *most insolent and opprobrious* Language, and Threatnings, *pursue this Defendant and the said Citizens*, out of the Gates of *Doctors-Commons*, into the Street, and there shamefully rail'd and scolded, till we were out of hearing.

There are *none of his Majesties Courts* in England, but both for *their own and his Majesties Honour*, will not only keep the Peace, but a Decorum, and will protect those especially that they summon before them, from Affronts. Nor are the King's Subjects obliged to appear in any Courts, that will not or cannot protect the Suiters from Jeopardy of their Lives, Limbs or Reputations. But to cite this Defendant to *Doctors-Commons*, and then to suffer (if not to countenance) your Vassals to abuse and affront him, is no great Argument for the upholding such a Society, but looks like a Trepan, (at least) it is *most barbarous and unanswerable*.

Which if you will not amend and secure him from the Affronts of your Creatures for the future, he does hereby protest, that he does not think himself obliged to obey your Summons or Monitions to attend this Court, though he had no other Reason (but he has shewn many more) to the contrary. Nor does he think himself obliged to provide himself of a Life-Guard, to secure him from the Affronts of the Men of *Doctors-Commons*.

Nor did he at his first appearance speak Greek to affront the Doctors, but to shew how ill it did become them to expect, that such a Man as this Defendant, should stand bare-headed before such as they; that being *Doctors of the Canon-Law*, (much whereof was writ originally in Greek) they might well blush as red as their Scarlet-Gowns, to expect and command him

him to stand bare-headed before them, when the Complement is not due (from this Defendant) to their Master, the Arch-Bishop, by the Canon-Law ; which ordains, that *Episcopus aliquo loco sedens Presbyterum stare non patiatur, (multo minus nudo Capite,) In Ecclesia autem & concessu Presbyterorum sublimior sedeat ; intra domum vero, Collegam se Presbyterorum esse cognoscat.* A Bishop (for they had no Arch-Bishops in Africa, where the Canon was forg'd) in those days) sit he where he will, he shall not suffer a Presbyter to stand before him, (much less then, one would think, bare-headed) ; yet in the Church the Bishop shall have the uppermost Seat ; but in a House, he ought to know that he is but a Fellow and Companion of the Presbyters, or *Hail fellow well met.*

It seems they begun to jostle for Superiority and the Place in those days, in spite of two Canon Laws more ; which from a Man you do not love, you shall have in a Language you do not love ;

Οἱ Βασίλει, ὅτι ἐν τῷ κυριεύειν αὐτῶν, ὑμεῖς ἔκ ἑταῶν.
Μηδὲν κατὰ κυριεύειν ὅτι κλήρωι.

C H A P. XII.

IT was not therefore *Pride nor Arrogance* that moved this Defendant to answer you with his Head covered : for those only are guilty of Arrogance that, like you, from this Defendant *arrogate that to your selves*, which is not due to you : But a true sense of his Duty, his Quality and yours, as well as your Master's Quality, taught him this demeanour, which no Law makes in him a misdemeanour. To whom this Defendant is willingly subject in *licitis & honestis*, (only) and not in things unbecoming a Gentleman, a Clergy-man, and an English-man.

Lastly, *One Blunder more* is yet behind (which this Defendant had almost forgot) namely, That
when

when the said Promoter, *Henry Bishop of London*, seems to *desist*, and give over the Promotion and Prosecution, in the end of the *7th Article*, as being probably *weary of the Preferment*, to which his Vice-Register, the said *Nucourt*, so *sawcily* promoted him unto, without his Privity (as is conjectured); or perhaps weary of the Prosecution, *fore-seeing the Answers and Reasons* already here alledged; But when this Defendant was *in hopes* the worst had been past, then in the *8th Article* up starts *Doughty* (the old Promoter) again, and threatens; (what the said Bishop probably would have scorn'd to do;) for the said *Thomas Doughty* recovering his place again (of which the said *Nucourt* had really deprived him) *takes up the Gantlet* again, and threatens to take from this Defendant his said *Rectory of All-Saints*, a great Eye-sore (it seems) to him, and that *for three long Years*, besides *costs of Suit*. And indeed it is a Threat that does much better become such a *doughty Fellow*, than a *Reverend Divine*, or Bishop, who ought to endeavour that the *Flock* should be *fed*, not *starv'd*, and to *encourage* the painful Labourers (that bear the *Burden and sweat of the Day*) and not *suspend*, stop their Mouths, or *Handcuff* them; but to remember that what Power he has, should be employed to the utmost for *Edification*, and not for *Destruction*; to do all the *Good* he can, not all the *Mischief* he can.

Or if he will be punishing, *Punish the Drones*, the idle and ignorant Clergy-Men, the Whoremasters, the Drunkards, the Swearers, and Blasphemers of God's Holy Name. Or (if that will not be) at least to begin at home, and punish the vile *Extortions and Oppressions* of his Registers, Vice-Registers, &c. in exacting illegal Fees, in Probates, Letters of Administrations, Institutions, Inductions, Ordinations, Excommunications, Dispensations, Absolutions, Visitations, &c. to the

great

great and groaning Oppression of his Majesties Subjects. Especially, to find *other Work*, than suspending this Defendant from his Rectory of *All-Saints* in *Colchester*, of all Places; where the chief Men (at least, nay, and the chief Women too.) as well as the Generality of the People, by their Confluence to the said Church of *All-Saints*, should seem to give him but little Thanks for his great Pains therein. No more Thanks to him than to his Court, that has kept this Defendant two Lord's-Days together, from his Ministerial Function there, only to attend your Motions; *This good you do!*

If therefore the said Doughty be not Promoter in this Cause, then the said Rectory of *All-Saints* is not in jeopardy, and the proofs of Witnesses are not directed, and taken in order thereunto, and consequently the eighth Article (at least) is null and void, as being in Doughty's name, and at his Promotion, and yet not one Witness is sworn, nor any Commission directed to swear them at his Promotion; and consequently, if all the objected Crimes were true, and also as proper for your Cognizance, as they are (here proved all of them) to be improper for your Cognizance; and also tho' your Jurisdiction Ecclesiastical was never so legal, and founded and built upon the Law of the Land; And tho' you had known Canons, legitimated by our Sole Legislators, (in all which you are deficient :) Yet then (even according to the stile of your Court) the Promoter Henry Bishop of London, desisting and aiming not at all at the said Suspension and Rectory, (tho' the Crimes were truly prov'd) yet his promoted Libel declaring for no Penalty at his Promotion, there ought to be a non-suit for that Blunder, and the Defendant dismiss'd with costs. But if this Court, or the said Bishop the Promoter, or the Promoter Doughty, desire to begin again, and have (not yet) enough of so impertinent and non-sensical

Articles, let them come *single*, and *one by one*, one after another, — *ne Hercules contra duos*. — If this be fair Play, I have no Skill in Play nor understand Trap. But this Defendant is quite tired (and so 'tis hoped by this time, is every body else, but the *Proctors*) This Defendant having already been so *copious* and *substantial* upon so idle and slender occasion.

Hereafter, if the Promoter, or *Promoters*, like the Place, Promotion, and Preferment, let them bring a *more solid Charge* against this Defendant, that he may *muster up more*, and greater Forces (*than his own*) to answer the Shock. For (in this Defence) he is *single* and alone, without (as well as without need of) any other Man's Assistance or Advice; but then perhaps he will get *better Heads than his own*. In the *Interim* here's enough (*without a Fee*) especially upon so *slight* and *trivial* an Occasion. For is it not *subtle*, for Men to puzzle themselves in a Court about a Crime (*as here for Barretry*,) an Offence against Common-Law, and Statute-Law, of which this Court can hold no Plea, nor take Cognizance of? What have *Spiritual Courts* to do to decide or try *Causes* or *Cases* belonging to *Common-Law* and *Statute-Law*, in derogation of the Courts of our Lord the King; as in the Statute of *Provisors*: *War-hawk*, (as *Fullwood* says) have a care of a *Premunire*, have a care of *hooking in* every thing *in ordine ad Spiritualia*.

And is it not *subtle*, to object the *very same* Instances of *Barretry* (*as of old*) for which this Defendant has already (at a fair hearing) been *honourably acquitted*? As if they had conspired to publish, and thereby proclaim to the World, the *Integrity* of the Defendant's Life and Conversation to be so great and without Reproof, that in *all this time* their Invention should be so *barren* of new Matter and new Accusations, whilst (at the same time) they prove the

the *Fertility* of their *Malice and Revenge*. Both which are the worst *Privy Counsellors*, unto whose *Suggestions*, *Dictates*, and *Advice*, whoever hearkens, he need no other *Enemy*, they alone will do his *Business* for him, and lead him into such *Follies*, rash and precipitate *Counsels*, and *Designs*, into which, (like as into all other ways to *Hell*) the *Entrance* and *Descent* is easy, but no *Deliverance* from thence, but return and timely *Repentance*, (which at best) brings a *Man Shame* at the last.

And is it not subtle, to question this *Defendant's* Title to his ancient and undoubted *Rites and Freeholds*, and (in a *Court* too) that cannot try nor decide such *Titles* and *Controversies*, except they crack a *Commandment*, and hook it in (as some do every thing) *rebus Christi*, and so bring all temporal matters to *Excommunication* or the *stool of Repentance*; or else (like the *Pope* and *Jesuits*) compass *Sea and Land*, and drive all in and under their *Jurisdiction*, (*Kingdoms*, *Titles*, *Freeholds*, *Lands*, and *Patrimonies*, into *St. Peter's Patrimony*) in *ordine ad spiritualia*? Will Men never take warning, nor tremble at the *Statutes of Provisors*, nor leave those old (and discover'd) *Gilsee-tricks*?

And is it not subtle, to rip up *Peccadillo's* against the *Act of Uniformity*, thereby giving occasion to prying Men, to search into their own *Nonconformity* in *illegal Rites* and *Ceremonies*, universally and without *Repentance* practis'd (whereby they show their wit) even in *Cathedrals*, and *Universities*, in defiance of the *Act of Uniformity*?

But no Man is too great or overgrown for the *Law*, to which in all Ages the greatest *Subjects* and *Favorites* of old, have been (as well as in our days) forc'd to be subject, and submit their sturdy *Necks*, and hated *Heads* unto it; but some Men will never take warning, *Lege Historiam, ne fias Historia*.

And is it not subtle, to make *Henry Bishop of London*,

don, Promoter against this Defendant *in the beginning* of the Articles, by cashiering *Thomas Doughty*, and then to prefer *Doughty* to it again? But what reason the said *Bishop* will have to thank the *Impudent Prottor* for the said *Preferment*, Time will discover.

In the *Interim*, consider, how *sawcily impudent*, and *mischievously sawcy* are some Servants, that (if their Masters will *tamely* suffer the Familiarity) play the *sawce* with their Masters (like *Churle-cats*) so long, till they *scratch* them.

And is it not *subtle*, to grant a Sequestration to *Mr. Sewell*, for the poor Rectory of *St. Leonard's* aforesaid, and never revoke the same, nor give notice of such Revocation, and yet send out another Sequestration, (for poor *Harris*) the other to *Mr. Sewell* being unrevok'd (as aforesaid) and confirmed, by accepting the Fees at every Visitation, and in force, (if any Bishop's Sequestration be in force, which is no sin to question, especially upon this occasion) their Power at best being for *Edification*, not for *Destruction*, (like the Apostles) if they be like, *their Power* is to do *Good*, not *Harm*, especially to the Poor.

However, by their *own Law* and Method, all their Sequestrations *are in force* till they be *revok'd*, and *Mr. Sewell's* was never yet *revok'd*; no matter too *how soon*, that the People may see the difference on't, and that *seldom* comes a better; in the mean while — *Metal on metal* is false Heraldry.

And is it not *subtle*, to implead this Defendant for a breach of a *Clause in the Rubrick*, of marrying *without Banes*; when every *pittiful Register, Surrogate, Official, &c.* makes no bones of it, but publicly sells such *Indulgences, Licences, or Dispensations*, in defiance of the Act of Parliament, the Act of Uniformity, and the said Rubrick (a Branch of it) that equally forbid and prohibit all Men?

And is it not *subtle*, to cull out (only five *untucky* Couples,

Couples, for Instance, that inhabit in such Parishes, where it is impossible that the most of them should ever be married according to the rigid and strict Rules of the Rubrick, there being no Divine Service constantly said in any of the said Parishes, but in St. Leonard's (at present) not once in a quarter of a Year, and in St. Botolph's, and St. Mary Magdalens, not these thirty Years last past, nor any Churches (save what are demolished) wherein to read Divine-Service, or publish the Banes? And therefore it would *have been impious* in this Defendant in this Exigency, not to have coupled them together, and to prevent their unmarried Concumbency, (and consequently *Adultery* :) Thus the Priest in a strait, gave David some of the *Shew-bread*, which (except in case of hunger and necessity) *was not lawful* for a Lay-man to eat, but only for the Priests, this Defendant also dispensing with the *Rigor* of a Commandment, which was impossible to be kept, without a greater Mischief and Inconvenience, namely; *Adultery*: A Sin, proper (of all other) for the Cognizance of this Court, and the Scotch-man John Dargavel, late Vicar of Boxted in Essex, (who got two Bastards in one House, where he boarded, much of one age, this Defendant baptized them both, calling one by the name of Dargavell) being put into this Court, and flying from Boxted, a Vicarage of 30 l. per annum, (a wonder in Scotland) was punish'd with another Living in the West Country, of 100 l. per annum, which he enjoys at this day; and when his new Parishioners prosecuted him in this Court for his old *Adulteries*, they had as good have thrown their Caps at him,

These are Crimes with a witness, *publicly known*, and *scandalous*; and yet in this Court, it seems, it found no Suspension for three Years, as here (in this case) is threatened for preventing *Adultery*, by marrying without Banes, where none could be had. Some

Men had better steal a Horse, than others look over the Hedge.

And lastly, (for this Paper is almost done) *Is it not subtle*, for Men to search for a Mote in this Defendant's Eye, with a Beam in their own; and by the busy officiousness, thereby give an Occasion to have their own Eyes look'd into, blear'd with illegal Fees, Extortions and Oppressions of the King's Subjects in Probates, Letters of Administration, Ordinations, Institutions, Inductions, Visitations, Synodals, Procurations, Excommunications, Absolutions, Indulgences, Licences, and Dispensations; and also in illegal Rites, and superstitious Ceremonies, in defiance of the Statutes of this Realm?

Thus giving Irritation and Provocation, as well as Occasion, to bring their Works of Darkness unto Light, as if they long'd for Correction.

And Pity it is, great pity, that he should escape the Lash, who wantonly calls for it, *efflagitantes & sollicitescit.*

Finis Respons.

C H A P. XIII.

VWell may the Reader wonder, that wise Men should be so Hood-wink'd with Passion or Prejudice, to make such ado about nothing; and accuse a Man for (old acquitted) Barréttry in an improper Court, or make it a Crime to defend himself, his ancient Rights, Freehold and Tenants, from an Intruder.

But above all, 'tis incomparable, that Registers, Commissaries, Officials, and such kind of Creatures, should make such a noise about marrying People without the strict Rituals of the Church (which they break every day, by granting Licences publickly in defiance of the Statute) and pronounce such Solemnization of Matrimony a Prophanation! How do they

they pass Sentence against themselves? as if the Children of all that were married without Banns by their Licences, and Indulgences, (contrary to the Ritual and punctilio of the Statute of Uniformity) were Bastards! Which wicked Suggestion, the Papists may possibly (but God forbid they should ever have the Power) improve upon us all, and by the same Argument, make all our Marriages (not Solemnizations but) Profanations, and our Children (consequently Bastards, &c.) not inheritable to our Estates, as being not born in lawful Wedlock, or Matrimony, which (say they) can never be Legal, except made according to the Ceremonies of the Roman Ritual.

And therefore, tho' some Protestants and Papists (rashly) marry together; yet, the Papists will be married according to the Roman Ritual, by a Popish Priest, and then they do not much care (for they look upon't as nothing more than (of old) to be married by a Justice of Peace) for the present Exigency and edge of the Law, and therefore will condescend to be married again according to the English Ritual: Which brings to my mind a Passage (here) well worth the inserting, and mentioned in the History of the Life and Death of that Famous Judge, Lawyer, Philosopher, and Divine, Sir Matthew Hale; In these Words, Page 83, 84, 85.

'He was a devout Christian, a sincere Protestant, and a true Son of the Church of England, (and yet he had been one of Oliver Cromwells Judges of the Common-Pleas) moderate towards Dissenters, and just even to those from whom he differ'd most; which appeared signally in the care he took in a Case of the Quakers; wherein he was very cautious (mark that) in declaring their Marriages void, and so bastarding their Children.

'But he consider'd Marriage and Succession as a Right of Nature, from which none ought to be barred, what mistakes soever they might be under in point

of revealed Religion. And therefore in a Trial that was before him, when a *Quaker* was sued for some Debts, owing by his Wife before he married her; and the *Quaker's Counsel* pretended, That it was no Marriage that had past between them, since it was not solemnized according to the Rules of the Church of England; He declared, that he was not willing, on his own Opinion to make their Children Bastards, and gave Directions to the Jury to find it special, which they did.

It was a Reflection on the whole Party, that one of them, to avoid an Inconvenience he had fallen in, thought to have preserved himself by a Defence, that if this Judge had absolutely determin'd, must have made their whole Issue Bastards, and incapable of Succession.

And for all their pretended Friendship to one another, if the Judge had not been more their Friend, than one of those so called, their Posterity had been little beholden to them. But he govern'd himself indeed by the Law of the Gospel, of doing to others what he would have others do to him: Which Law vacuates and makes null and void all Laws of Man, ipso facto, that are made to the contrary, as being against the Law of God and the Law of Nature.

And therefore because he would have thought it a Hardship, nor without a Cruelty, if amongst Papists all Marriages were null'd, which had not been made with all the Ceremonies of the Roman Ritual; so he applying this to the case of the *Se-taries*, he thought all Marriages made according to the several Persuasions of Men, ought to have their Effects in Law.

Here was a Man made up of Law and Reason, and had Conscience and Compassion to human kind mingled with his Profession of Christianity, and was good as well as wise. He well foresaw what a Rod,

a just Rod we Protestants make for our selves, and (if ever the Papists prevail) to bastardize all our Children, if it be a concluded Maxime of the Church and Law of England, That every omission, or want of the established Rituals in the solemnization of Matrimony, make it null; Marriage being a Right in Nature, and observ'd amongst Heathens (where I have inhabited and dwelt) that never heard or regarded any other Religion than the Law of Nature. And tho' one Man may (if he can manage them, or think that he has not enough of One) if he please, and also if another Woman agree to it, he may take her to Wife, and as many as he can, in addition: But Adultery is never heard of amongst them, at least more rarely than in Courts Christian. And thus I hope both I and all my Country-men (true-hearted English-men and Protestants) will have more cause to rejoyce, than Court-Christian, that ever they rayl'd or provok'd my lazy and beloved Silence, Retiredness and Privacy, by so silly an occasion, to publish thus my Thoughts and Meditations on greater Matters: But such is the Policy; when I had begg'd of Sir Thomas Exton (my old Friend and Acquaintance, as if it had been for an Alms, more than once, (which they ignorantly construed to proceed from fear of them) That he would speak to the Bishop of London to withdraw the Prosecution and Promotion, and not force me to Answer, what I knew would (and which I was loth should) be displeasing to them.

And it is usual for Men that are chiefly guided by the Maxims (only) of Self, Self-Interest and Self-Designs, to construe all Overtures of Peace, Quietness, Amity and Accomodation to proceed from fear of some Mischief from them, (of doing which they are resolved, when they can, not to be over-cautious) for they cannot imagine that such amicable Overtures proceed from Ingenuity and study of Peace

Peace and Quietness. But if Men (like some eager *Wrestlers*, that have more Mettle than Skill or Strength, after many repeated Foils, *Foil after Foil*) will never take warning, 'tis just they take what follows, *Self do, self have*; Nay, *no matter*; who bid them be so *Fool-hardy*? Did not *Light-foot* (that pretty *sweet-lips*) *Asahel* (all Mettle) and *Hotspur*, pursue *Abner*, that old Captain, and by no *Persuasions* could be induc'd to fall upon the *Youngsters*, or common-men, but *Abner*, *Abner only* must be the Man he would hunt down and conquer; Tho' (2 Sam. 2. 21, 22, 23.) *Abner* said to him, Turn thee aside to thy right-hand or to thy left, and lay hold on one of the young-men, and take his Armour. But *Asahel* would not turn aside from following him. And *Abner* said again to *Asahel*, Turn thee aside from following me; wherefore should I smite thee to the Ground? How then shall I hold up my face to *Joab* thy Brother? Howbeit, he refused to turn aside; wherefore *Abner* with the hinder-end of the Spear smote him under the fifth rib, that the Spear came out behind him, and he fell down there, and died in the same place.

C H A P. XIV.

NOR does the Order of Matrimony (now used) much differ from that made by the inspiration from the Holy-Ghost, in 2 Edw. 6. (for there also no *Indulgences* nor *Perfunctory Money Licenses* are allowed or wink'd at, nor the *Avarice countenanc'd*) save that, instead of—*With this Ring, I thee Wed, with my Body I thee Worship, &c.* is inserted—*With this Ring I thee Wed, This Gold and Silver I thee give, with my Body I thee worship, &c.*

For the Bridegroom (besides the Ring) was to give the Bride other *Love-Tokens*, called there, *Tokens of Spousage*, as Gold, or Silver; and also they were to receive the Holy Communion together, or Sacrament

crament, without which never any Matrimony was solemnized; a good beginning makes a good ending.

But to come to a Conclusion of this Essay: *Schism* or *Sedition* (*quisi se itio*) going by one's self, or, in a private path or way of one's own head, (out of the King's High-way, the Act of Uniformity) is a transgression indeed of the Law. But if nothing will serve Men, but *severe Remarks* must be made on such *Seditious* or *Schismaticks*, (by what has been said) you see we must all cry, guilty, *from the highest to the lowest*, Clergy and Laity, that have but bow'd at the Name of Jesus, or to the Altar, or set up everlasting Candles thereon; for the Papists light them, and burn them upon the Altar, in imitation; for most of their Religion is only *Apish Mymicry* of the Primitive Times and Christians, who were glad (because of Persecution) to meet in private Conventicles, in *Cells* and *Cellars*, and by stealth in the *Night*, and consequently did all (as the Papists now do usually at *Noon-day* in their chiefest Churches, they obscure the Windows with Hangings, and do all (*perhaps in fee with the Chandlers*) by Candle-light, or thinking as some idle Trades-men do (that burn the Day) that *bought Light is best*.

I say, the Observation of the said idle Ceremonies, of private Interpretation, Making and Constitution, make us all *Schismaticks*, *Seditious*, *Seci-rions from* (and in defiance of) the *Act of Uniformity*. And we must all cry *peccavi*, hold up our Hands, and cry guilty, guilty, and culprit, if we hap to be tried by God and the Country.

Nay, where shall we get a Country or Jury, that are not *equally guilty* of Nonconformity, as our selves; or that can find us guilty, without bringing in a Verdict (also) at the same time against themselves and their own Nonconformity? Which shows how unpracticable that late Doctrine is like to prove, that *none but Conformists* to the Act of Uniformity

niformity shall be *Jury-men* : A very fine Rod it would make everlastingly against all Protestants, if such a new Doctrine should be establish'd as the Law of the Land. For, (if *Q. Mary's Days* should Pythagorically Circulate, and face about (*as we then were*) which for our Sins, and base servile truckling is not impossible) then we have made a *fine East for our own Backs*, and with our own Mouths sentenc'd and for ever condemn'd the two great Assistants of our *English Liberties*, Properties, and ancient fundamental Constitutions, *Safe-guard* and *Life-guard*, namely, *Parliaments*, and *Juries*, if ever the Popish Religion come to be the *State-Religion*, and make an Act of Uniformity.

Search, and you'll find, that the *great Mystery of Iniquity* runs in a Blood, among all those that set up a *standing measure* for all Men to *mete* by, and knock out all Men's Brains (as that Giant *Procrustes* did) who were *Longer or Shorter* than his Iron *Stand-Bed* ; or, cutting off so much of Men's Legs as *out stretch'd* it, or else *extended* and rack'd out all the little *Dwarfs*, in whom natural Endowments were *deficient*.

Obj. What then ? Shall not all be of one mind, and keep the Unity of the Spirit in the bond of Peace ?

Answ. What, upon Compulsion ? No, if all the Inquisitions and High-Commissions, Racks, Goals and Gibbets were in the Confederacy, no Man can be made to do *any thing in Faith upon Compulsion* ; and whatsoever is not of Faith, is Sin ; and 'tis not lawful (*it is the Devil's Work*) to tempt Men to sin.

You may imprison them, you may knock out their Brains, but if you would *hang them*, you cannot make *Faith*, or make any Man believe ; (that is God's Prerogative alone) *It is the Gift of God*. Only use the Receipt that he *prescribes* against Infidelity, *Teach, Exhort*, give good Examples in *Meekness*,
not

not in Goals, *instructing those that oppose themselves.* If this will not do, do not *stamp, fret and curse,* and rail, nor deliver them to *Satan,* by Excommunication, but *pray to God* for them, and their Conversion. Thus the Apostles conquer'd the World to Christianity, until the Pope came, and (in Imitation of *Mahomet* and *Presbyterian Cruelty*) made Converts with *Fire and Sword,* and Desolation, confining like the *fam'd Conjurer* their *Spirit* or Familiar Demon to the *Pummel of their Sword*; thence came *Fire and Fagot,* (the *Inquisition-Purgatory*) for an Excommunicated Infidel, and *Horning,* Goals, and Outlawry, in *Scotland* amongst the *rigid Scotch Presbyterians,* for the like Offence, and no Deliverance but the base *(lose-stool of Repentance.* And whilst these *Popish and Presbyterian Bigots* are thus cursing, damning, killing, destroying, *a Man and his House,* a Man and his Heritage; they think (or at least) would persuade you to, that *whosoever* of them destroyeth or killeth you, (therein) *doth God good Service.*

C H A P. XV.

AND who knows but God and Nature (which seems in the whole Creation to *delight in Variety,* and therefore not one Individual (Man or Beast) which are numberless, are yet exactly in all Symetries and Proportions, Sizes, Features, Figures, and Complexions alike) is also so offended with diversity of Thoughts, Opinions, Fancies, or *Judgments differing.* For tho' we are all of *different Airs,* and Features, and Shapes, yet we *all continue to be Men*; and tho' we may differ in many *Punctilio's,* and some come short, and some overstretch the known common, publick and *uniform Standard,* (God forbid but) still we *all of us may continue to be Christians.*

But

But we may as *rationaly* quarrel with every Man we meet, whose Nose of his Face is longer or shorter, lesser or bigger than our own; as to quarrel *thus endlessly* and to *Daggers-drawing*, about different Judgments and Opinions, in Men whose Heads and Eyes are *not all of a size and accuracy*, to the shameful Disturbance of the Peace of the Kingdom, and the Peace of Christendom. *And for all this*, we may thank the Avarice and Ambition of *Rome and Infallibility*, that pretend to be the *only Ring-leaders to Heaven*; and if you will not come along with them, they'll curse and damn you, and bid the Devil take you for a Heretick and an Infidel. Whilst the *Turk laughs in his Sleeve* to see how the Protestant Christians are forc'd to fly to him for Shelter (as now the *Hungarians* do (called therefore *Rebel Hungarians*) that so *Gog and Magog* would please to defend them and save them from *Jesus Christ's Vicar*, and his Blood-Hounds, the *Jesuites*.

A very goodly Account, and ready way to convert the Great *Turk*! So that for my part, I wish we may (now) put into our *Letany again*, that which *is* (and *was*) put in by the first Reformers and Martyrs, and Composers of the Common-Prayer-Book and Letany in 2 *Edw. 6th*, I know not by *what or whose Artifice* (now) omitted; namely, From all Sedition, and privy Conspiracy; From the Tyranny of the Bishop of Rome, and all his detestable Enormities; from all false Doctrine and Heresie, from Hardness of Heart, and Contempt of thy Word and Commandment, *Good Lord deliver us*. There's not one word of alteration in the Letany, from what it *was at first*, except in this Suffrage; and sure 'tis *now* as needful and seasonable a Prayer, as ever it was. For is it not great Tyranny in the Bishop of Rome, and of all such as are of like Popish Principles, to quarrel with all Men

we meet upon the Road to Heaven, because they will not go our Way? and if Words will not do, then *Blows shall*, and then *hale them along*, and curse them and damn them, excommunicate, and Goal them. And all (forsooth) because the Pope, and every little *bigotted Popeling* and rigid *Spit-fire*, pretends that he is in the *right Road*, and in the *very infallible way* to Heaven, and they that will not just come along with them, (for which also they'll make them *pay Toll too*) then *hale them along by Head and Shoulders*, put them in Prison, and take away their Purses.

A most incomparable Christian Method! but I'll say of such (as Pope Alexander 6th said of his wicked Son *Cesar Borgias*,) *me commonstratore non didicit*, he ne'r learn'd this of his Father: I mean the Father of Spirits, our Heavenly Father never taught them thus to fight and quarrel upon the Road to Heaven.

Why? suppose a Man will not go our way; or think his Business rather lies another way, a shorter cut, a nearer way and a better Road; Must we, because we think the Man is in an Error and Mistake, draw our Weapons (whether Carnal or Spiritual) upon him? where's the Reason, the Conscience, the Christianity of it? Does not every Man best understand his own Concern? or if he doth not, 'tis not our loss, but the harm is his own: We may advise him friendly, and tell him of the dangerous way he is in, of which yet none of us (the wisest of us) are certainly infallible and assured. But if he will not take our Advice, *fare him well*, curse him not, but pray for him, and say, *God blefs him*, and teach him and us the right way.

Indeed, if our Actions and Manners be against the indisputable and unquestionable *Laws of God and Nature*, as Blasphemy, Adultery, Drunkenness, and Rebellion, Treason, &c. Then take him Goaler, and let

let the Magistrate correct him : But to curse, whip, lash, fash, and *Bridewel* a Man for not thinking as we do, (Opinion and Thought being *free*, and impossible to be compell'd) is a *Spanish* Inquisition, High-Commission, and *Romish* Tyranny, and a *Lunacy* (to boot) beyond that of *Bedlam*. God grant us to be all of one Heart and Mind in God's Worship and Service, and to keep the Unity of the Spirit (at least in the Bond of Peace, and Comprehension. But if (thus) Praying will not do ; cursing, and excommunicating, and damning should not do I am sure. Which makes me think of a Gain (and I'll not think it *Battalogy* to recite it again) namely, That admirable and Christian-like Direction, and (only safe) Prescription of the said Incomparable Sir *Matthew Hale*, amongst his said 18 *Caveats*, given to himself, in these Words.

‘ That I be not too rigid in Matters *purely conscientious*, where all the harm is *Diversity of Judgment* ;
 ‘ and if in Criminals it be a Measuring-cast, to enclose to *Merty* and Acquittal.

This is true Piety indeed, and the only true Christianity ; but the contrary is true Impiety, and the only true *Antichristianism*. Besides, 'Tis true *Policy* too, no Man quarrels with another that is not just of his Size, Complexion and Pitch : and why not ? Because there's no Law to fine every Man that is not of such a common Standard, Size and Pitch ; *if there were*, Covetousness and Tyranny would set the Uniform and common Standard-men at work (if it were but for the *Fine sake*) to hale in the Nonconformists, and dissenting Scantlings, and then what old tugging and quarreling, goaling and bailing would there be, to the perpetual Disturbance of the Neighbourhood, and the Kingdom, as well as to the shameful Scandal of Christianity, that makes Doves and Lambs indeed ; but neither Wolves nor Bloody *Bonnets* or Tygers.

Whereas

Whereas now that we have a general *Comprehension* as to all Sizes of the Body; and no Man is bound to grow to just such a *Scantling*, and no higher; we have no quarreling about the matter, no more than there is in *Holland* (about Religion) where, tho' they have different Religions, yet every Man being left to God and his Liberty to go to Heaven which way he please, they never curse, damn, excommunicate, or quarrel about the matter, but leave every Man to stand and fall to his own Master, and Creator, further than Christian Admonitions and State-Encouragements and Preferments do invite and allure. For they admit and courteously entertain (like Men and Christians) all Mankind, except the said Inhospitable and Antichristian Bloodhounds, the Jesuits; and those, if they catch hunting, or resting in any of their Dominions, they immediately (upon proof) boil them to death in scalding Oil.

And to this Severity they are forc'd and constrain'd through that Jesuitical *Maxime*, that *Dominion is founded in Grace*, and consequently, *All the Kingdoms of the World, Territories, People and Dominions*, ought to be subject to *Christ's only Vicar, or Vice-Gerent upon Earth, the Pope*. For Severity and Cruelty may make many Hypocrites, but cannot make one Saint; it can do much Mischief, when in power (the only thing that wicked Men mind) but not any Good: it can surrogate to Destruction, but not to Edification; it can (like *Erazmus*) get a Name and Fame for destroying the Temple and Church, but wants the Heart of Holy David, and the wise Head of Solomon and the Apostles, to build the Temple and Church of God. Our Blessed Saviour came neither to destroy the material or spiritual Temple; but if Scribes, Pharisees, Hypocrites, destroy it, he said, he could build it again in three days.

But some Mens Arts are like the late Bishop of London, Bonner, his Arts; they can destroy and fire the Spiritual Temples of God in few days, more than they will erect and build up all their Life-time.

—— *Sic facilis descensus Averni.*

The way to Hell is very easie,
And down-hill all way to't, an't please ye.

And therefore away with Mens Prate and Talk, vouching their private Malice and Revenge, with the Constitutions of the Church, *The Church*; if they be not according to the Constitutions of Christ in the Gospel: for, as Cyprian says, *Serm. 5. de Lapsis, non est Pax sed Bellum, nec Ecclesie jungitur, qui ab Evangelio separatur.*

Then trust ye not in lying Words, Jer. 7. 4. saying, *The Temple of the Lord, the Temple of the Lord, are these; Behold ye trust in lying Words that cannot profit! Will ye steal, murder, commit Adultery, &c. and come and stand before me in this House, which is called by my Name, and say, We are delivered to do all these Abominations? If this House, which is called by my Name, become a Den of Robbers in your Eyes; Behold, even I have seen it, saith the Lord.*

But go ye now unto my Place, which was in Shiloh, where I set my Name at first, and see what I did unto it, for the Wickedness of my People, &c.

Whence I note, that no People or Church (how dear soever it has been unto God) has a Charter of Privileges to offend, rob, or murder their Brethren, under the Title, Umbrage, and Name of the Church—the Church, — which Church is not exempt — from God's Visitation and Punishment, (if not) Extinguishment. Which brings to my Mind, what Heylin in his Geography says of Poland, l. 2. 150. *The King* (at his Coronation) takes an Oath, to confirm all the Rights and Privileges of the Subject granted by any of his Predecessors, and also adds this Clause;

Clause; *Quod si Sacramentum meum violavero, incola Regni nulla nobis Obedientia tenebuntur.* That if I break my Oath, the Subjects are not obliged to us in Allegiance or Obedience. A Clause, that seems to me proper only (if proper at all) for an Elective King, as is the King of Poland, and not for a King whose Kingdom is Hereditary, as Sweden, Denmark, England, France, and Spain; nor can it, or ought it to be otherwise apply'd, than as to the matter in hand; that (whatsoever the Pope do, yet) God gives no Indulgences, Licences, or Privileges, either to sin, or to sin impune.

Besides, Piety is the greatest Policy in the World, and the most easy, as well as most safe, certain, and sure way of governing Mankind, in Mercy, Goodness, Meekness, Compassion, Justice, in not being over-rul'd with Popular or Parasitical Applause, or distast of the greatest Favorite. Especially, in England of all the World, who are sturdy, (generally) hard to be forc'd or driven, but easily drawn (like a great Ship in calm Water) with a Twine-Thred.

Besides, the Defence of the King and Kingdom consists not in impregnable Fortresses, Forts, and Cittadels, as in the Low Countries, but in the Limbs and Hands, Heads, and Hearts of the happy Natives. (I mean) our Main-guard (under God) consists in Castles of Bones, and not in Castles of Stones.

C H A P. XVI.

FRiday, Novemb. 25th, 1681, was the day appointed and agreed upon (on both sides) to argue the said Pleas, Protestations, and Answer; and to that purpose, Sir Philip Lloyd, (upon the 21st Instant, being their Court-day) did bid me nominate and chuse what Advocates I thought most meet to argue, and improve my said Protestations, Pleas, and Answer.

Advocates? (Replied I) *Advocates? what? shall I ask Advice of the Fox, how to preserve my Chickens?* Advocates indeed, have the Advantage of me in Skill, Eloquence, Pleadings, and Subtilties; but all that will be abundantly supplied by the Advantage of the Ground on which my Innocence has plac'd me —. *Let Criples go on Crutches,* (I told them) and that I doubted not (by God's help) but I should stand on my own Legs, and against them all, if I might but be allowed *fair play, and the benefit of the Laws*; which was fairly promised, and honestly performed; yet on the day, time, and place appointed in *Doctors-Commons*, to argue this mighty Case, before the Judge came into the Room, I was most insolently affronted, and my *Hat pluck'd off* in great Rudeness, and tumultuously, by a Proctor's Clerk (unworthy the naming) who being reproved for the sawcy Attempt by some Citizens there present (all strangers and unknown to me) upon the *Stir*, comes in Sir Philip Lloyd, and enquiring the Cause of such Disturbance and Noise, was told by one of the Citizens, and *who caused the same*.

He very honestly *check'd and severely chid* the Fellow, and bid him be gone out of the Room, and that otherwise he might have been thought *privy*, or at least to *countenance such Rudeness, when Men come upon their Affairs, Citations and Monitions* (to *Doctors-Commons* ;) but that was poor Satisfaction for so great and publick an Affront; 'tis well we have his Majesties Courts to vindicate and secure us from such barbarous Assaults, and probably the Fellow has heard from me concerning it, before this time.

In the *Interim*, to proceed, — Sir Philip takes a Chair and sits down, and so did all the Advocates, and very courteously, the Judge desires me also to take a Chair amongst them, and sit down; and
great

great Expectation there was by the By-standers to hear this mighty Argument.

But when it came to Sir Thomas Exton, (of Counsel for the Promoter) instead of arguing, admitted my Pleas, and there's an end of an old Song, except at the next Term, the Term Probatory, further Debate, or Debait arise; so away I came out of their Room, with the stifling Crowd after me, who were defeated of their hopes to hear some Proof or good Foundation for their Spiritual's Courts, which Sir Thomas Exton said, I denied; and my Reasons for the same you have heard in my Answer, which was not argued, but admitted, and so the By-standers lost their Longing, as well as I lost my time, detain'd for a Nonni-no above a Fortnight at London, from my Parish, my Family, my Cure and Charge.

But how I employed my self in that Fortnight, you have read (thus far) in this Book, all writ at London in that time; and the next day, coming to Colchester, weary, and tir'd and bemir'd, I immediately (to show my Love to Peace and Quietness) writ by Saturday Post, this following Letter, (to Sir Thomas Exton) not amiss, here to insert, in these very Words.

Colchester, November 26th, 1681.

Right Worshipful;

I Expected Yesterday, that you would have argued (as the Bishop's Advocate) against my Allegations; but since you chose to admit them, I have resolved once more, thus to perswade you rather to be a Moderator (which is in your Power) to reconcile the Differences betwixt the Bishop of London and my Self, rather than to espouse a Party, and be a Stickler (tho' for a Lord Bishop) against your old Friend, and University-Acquaintance, of 35
1 3 Years

' Years Continuance. If you think this motion for
' Peace, and Accommodation proceeds from fear,
' the Impartial-Consideration of my Answer will
undecieve you.

' And this is the *last Overture* I will ever make
' for an Accommodation, except you answer it and
' me effectually *within a Week*.

' And by your neglect (which is probable, for
' *Passion and Rage is deaf, and hath no Ears*) I shall
' then think my self absolv'd; not only in my own
' Conscience and Honour, but in the Opinion and
' Sentence of all good Men, if (after these amicable
' *Overtures rejected*) Differences grow to that height,
' that in my just defence I be forc'd to reach some un-
' happy Blows, that may (otherwise against my will) hit
' an old Friend.

' Thus (you see) how I study to be quiet, and to
' avoid Disputes, especially with my *Diocesan*;
' though he cannot possibly contrive a way to make
' my Name and Fame so Eminent and considerable, as
' by (thus) publicly entring into the *Lists of Con-*
' *tests* with me. Wherein, if I be foyl'd, no great
' Honour can he get by the Victory, after such
' great advantage of the ground he has got to stand
' on above me. But if he come off with loss, how
' will he have cause to blame those Counsels that
' irritated him to this unseemly Encounter? Re-
' venge is God's Attribute, and can no more be
' safely and honourably handled by any Man, than
' burning Coals, which leave at best unhandsome
' Scars, and uncomely Cicatrizes, though healed ne-
' ver so cleverly. But *Harm watch, harm catch*.

' And if nothing else will serve, then let all our
' Faults be rip'd up, and expos'd upon the Publick
' Stage, (to make Sport for the By-standers) and
currat Lex; I am Your Servant,

Edm. Hickingill.

It

It was (and is yet) a Canon, agreed on all hands, in the first General Council of Nice, (which the Church of England owns) That no Bishop shall quit a small Bishoprick for a bigger, and (therefore) better. But who heeds the Canon, when an useful Man, a Man of great Parts, great Improvements, great Learning, and also (which I had almost forgot) great Relations and Friends in the Case!

It was a Canon (Concil. Sardic.) that none should be made a Bishop but gradually and passing through all the Inferiour Orders, and had also continued in them for some considerable time; there was no Bishops then made *per saltum*, (as at Leap-frog) skipping over 3 or 4 Heads; none vaulted into the Holy See or Seat, nor leapt so high at one Jump; but mounted (as to the Altar and Holy of Holies) by Stairs, Steps, and by Degrees. Because, a Bishop should be a *Presbyter* or *Elder*, 1 Tim. 3. 6. *πρεσβύτερος*, not a young Novice? And why? And why? what stops his Grace? The Apostle shews cause for his Non-placet in the next words; lest he fall into Temptation, or the Condemnation of the Devil, by being puffed up with Pride: *τυφώσῃς*, swelled like a Bladder with the Windy and Fanatical Self-conceit of his own merit; when in truth that Bigness is nothing but windy Emptiness, and being discovered or let out, will fall and flag as Lucifer did from Heaven. That is the meaning of—the Condemnation of the Devil—namely, the same Sin of (being swell'd with) Pride and Self-conceit, will have the same Punishment that Lucifer had.

But notwithstanding all this, the Church made bold to crack a Commandment, in the case of Nectarius, who having great Friends and Relations, was chosen Patriarch of Constantinople, whilst he was a Souldier, a Layman, and unbaptized. And I can tell you, the Patriarch (or Pope) of Constantinople, would have scorn'd in those days to have given the

will to the Pope of Rome. Also stout Captain St. Ambrose (that would scorn to bend to the Emperor Theodosius, but flatteringly cring'd to the Usurper Eugenius) was chosen (*Notwithstanding the Canon-Law*) to be Bishop of Milan, whilst he was a Souldier, and Governour of the same City and Metropolis of Milan; nay, also unbaptized (as I remember.) Thus when the Church can nail the Canons, or crack a Commandment, for Men of great Parts, Interest, Relations and Friends; surely, to show its Charity, it may condescend a little from its rigorous Constitution, and reach a helping-hand, (themselves also being frail and tardy) and Indulgence, in this my case, to me a poor little Man, that has neither great Friends, great Relations, great Parts, great Learning, nor (indeed) great any thing, save a great Adversary.

To the 2d Question, namely,

Quest. 2. If Christ or his Apostles did ordain such an Ordinance, (as Excommunication) who were the Administrators?

Ans. The Answer is easy, namely, such as had Ability to judge and discern, Right from Wrong, Truth from Falshood, and an Orthodox Man from an Heretick, by the gift of the Holy Ghost, called, discerning of Spirits. For we shall be in fine taking, it, upon a fair Trial and Issue, (what colour is such a Horse, white or brown,) we should place a blind Man upon the Bench or Jury; or Men purblind or short-sighted. The Pope craftily foresaw this, before ever he applyed that of Tit. 3. 10. to his Jurisdiction—namely, a Heretick after the first or second Admonition, reject—And therefore he first made himself the infallible Judge, that cannot be mistaken; but always discerns Right from Wrong, Truth from Falshood, an Orthodox-man from an Heretick; for then (and then only) is Excommunicating a Heretick rational, when built (and only then

then when built) upon *Infallibility*; take that away, and down comes the *lofty Fabrick*, or Fortrefs, or Cittadel of Excommunication, that has so aw'd and overaw'd the whole Christian World. For *what a Blunder is it in Ratiocination*, to say, the Church of *Rome*, *Alexandria*, *Antioch* have erred, and the Church of *England* may erre, and yet these same Churches shall as stiffly decide, and positively assert, *what is* (and *what is not*) *Truth*, as if they were (not *Seekers*, *Searchers* and *Viatores*, but) *Infallibility-men*.

For supposing a *Church* or *Church-men* may err, (as did the *greatest Council* of Bishops that ever was in the World (about 700) at *Ariminum*, *Sirmium*, &c. who were *Arrians*, and denied the Divinity of our Saviour) the Orthodox and Protestants had a good time of it, to be burnt by the Bishops, as Hereticks, for asserting the Divinity of our Blessed Saviour. Lawn-sleeves then, nor all those Reverend Habits, and Accoutrements of the Bishops, whether the Most Reverend, or the Right Reverend Fathers in God (we see by many Experiments) are no infallible Marks or Signs of Truth; without all peradventure, as if all *their Placits* must, must, must needs be right, whilst they are frail like other Mortals. And therefore (Excommunication) like *Scanderbeg's Sword*, is but a common Weapon, except it be wielded by *Scanderbeg's Arm*, Judgment and Dexterity: A *Creiple* would make but *bungling work* with it; nay, perhaps *lose it to the Enemy*, and then we shall have it *turn'd upon us fatally*. Good Creiples! sit still, and be quiet, till you get *Apostolical Arms*, Judgment and Dexterity; for fear this two-edg'd Sword, with which you do so cut and hack, dismember and *mangle the Body* of Christ, (for a *Guinea a Cut*) be one day turned upon your selves with the fatal *Edge towards you*, if the *Enemy* recover it, and get it in his hand again. The
Enemy,

Enemy, (*the common Enemy*) the Papists, first from *Tit. 3. 10.* Excommunicate a Heretick, that is, they deliver him over to Satan (as the Apostles did) but finding *Satan would not take the Excommunicate* (as he did in the Apostles days) then the Pope (by an *Arrogance* as petulant as the *Sarcasme*) *surrogates the Magistrate* (instead of Satan) *to take the Excommunicate for the destruction of the Flesh* (and that in the most compendious way) by Fire and Faggot, for the destruction of the Flesh, Body and Bones in the Flames.

And though amongst us the Heretick shall not now be delivered over to the Magistrate to be burnt (since the Abolition of the Writ *de Heretico comburendo*) yet even at this day, when holy Church (which yet confesses her self subject to error) signifies a Man to be Excommunicate for Herisie, the Magistrate takes him with the Writ *de Excommunicato capiendo*, for the Destruction of the Flesh (not with the fierce Fire and Faggot, but) still with a *lingring death*, a *Goal*, until he Repent and Recant that his wicked Error.

As for Example, Suppose a Man should not with both his Eyes, (which are good as other Mens) and with which he can see as far into a Milstone as any Man, should assert, that, though it be the positive Law of the Land to Excommunicate and Deprive Men of the blessed Sacrament, yet he cannot see, in Holy Writ, that Christ debarr'd *Judas* the Traytor, nor that the Apostles ever did, by Practise or Injunction, command such a Discipline, (by some called an *Ordinance of God*) in depriving them of the *Ordinances of God*: as if a Physician should command that the Patient never take a Cordial or Sanative Medicine *because he is sick*; Alas! Alas! Cordial Medicines are made for *the very nonce* for the sick: (as the *Sacrament for sinners*) and the whole (if there be any such) *have no need of this Physick*, but them
that

that are sick ; And if all sinners must be deprived of the blessed Sacrament, and Excommunicate ; I doubt, the Bishop and his Chancellor, (*that Excommunicate Sinners*) must be forc't to Communicate alone by themselves.

Well, (say some) but is it not clear, that *Titus* was commanded to Excommunicate a Heretick, after the first or second Admonitions ? Does not the Learned Doctor *Hammond* upon the word, *Reject*, *παρεσθῆναι* translate it *Excommunicate him*, or cut him off by Excommunication. So Doctor *Taylor*, (says) the Word signifies to be drawn out of the City, as an outcast ; (and that is *rejecting with a witness*, if they will also, eject, deject, and stone him to death, as they did St. *Stephen*.) And a great many more (like Horses in a Teame) *Jog on* (through thick and thin) *without choosing their way*, following their Leaders ; if they have great and hard names.

And yet such an illiterate Man as I can see no reason in the World that [*παρεσθῆναι*] *reject* (in English) should be construed (that the Apostle meant that *Titus* should) *throw a Heretick out of the Church* by Excommunication. And this I will make bold to defend against all the *Fierce, Bloody and Sanguine-complexion'd Greek-Criticks* in the World.

But, (in short) can any Man expound the Apostles meaning (by *παρεσθῆναι* (which for the present we will construe) *Excommunicate* the Heretick :) better than by the usage he makes of it himself in another place ? And can any thing better clear his meaning ? Compare then with this, 1 Tim. 5. 11. *Νεώτερες δὲ χήραι παραισῶνται* : But the younger Widows Excommunicate (or throw out of the Church, for what ?) for when they have begun to wax wanton against Christ, they will marry. And thus, if Men had not two Measures, one to buy by, and another to sell by, they would not (by their Interpretations and Comments, to gratifie their spleen) set all the young Widows in the Kingdom

dom about their Ears. For, if a young Widow, (brisk, healthful and Buxom) according to the Guerdon and Dictates of Nature to propagate her kind, make a slip or so, What then? then Excommunicate her, if a Register or a Sumner smell it out, or have it in the Wind.

But then, you'll say, let her Marry rather than Burn; Ay, but my fierce Interpreters will still *have her upon the Hip* again, and Excommunicate her for Marrying, by vertue of 1 Tim. 5. 11. so impossible it is for a young Widow to come fairly out of their Clutches, if *παραιῶ* signifie necessarily *Excommunicate*. Nay, in the whole Bible *παραιῶ* or *παραισέωμαι* never signifies Excommunication. We meet with it, 1 Tim. 4. 7. τὸς δὲ βέλους, &c. *παραιῶ*, And there we can be content to translate it, (gently) *refuse* prophane and vain babblings, and *exercise* thy self rather unto Godliness: So here, A Heretick, after the first or second admonition, *refuse or avoid his company*, and rather exercise thy self with Men Orthodox, or Men of Godliness.

This Word *παραισέωμαι* you meet with also in Luke 14. 18, 19. and there it is translated (as it ought) *to exercise, forbear, or be excused*: And then the sense will be, A Heretick after the first or second Admonition, *excuse or forbear, or meddle no more with him*. What a Hub-bub, What Smithfield fires has this doubtful Word kindled in the World? How many Goals has this fiery and fierce construction fill'd? Blessed Apostle! little didst thou intend by that harmless expression and *παραιῶ*, that (thereby) so many Martyrs in the days of Henry VIII. and Queen Mary, should have ascended (like *Elijah's* to Heaven in a fiery Chariot) from famous Smithfield, or, that the Goals and Goalers should have been enrich't with *παραιῶ*.

Can *παραιῶ* *refuse, avoid, excuse, or forbear* — be a sufficient Commission (wherewith) to Plunder, Imprison

Imprison and Kill, all Christendom over, in bloody Massacres, Fines, Goals, Dungeons and Confiscations, 'till for shelter (like the Hungarians) they fly for Refuge to the Turk, that (though a Gracian born, yet) never at this sad rate learnt to Construe *magis*.

Known is the Story of that *Arrian-Heretick, Mahomet*, (afterwards) the great Prophet of the Turks, who, to inveagle his Followers, and easie *Musselmens*, told 'em he would show 'em some Tricks, and by Faith remove Mountains, and make two adjoining Hills come together, though he did not (thereby) show his Faith so much as his Brazen-face. For mounting to the top of one of the Mountains with his Disciples, he admonish'd the adjacent Mountain to come to him; but it stirr'd not: then he gave it a second Admonition, but *lapidi loquitur*, it made (as if) it did not hear, and budg'd not; no, not upon the third Summons. No, quoth Mahomet, will you not budg? then if the Hill will not come to Mahomet, Mahomet shall budg to the Hill; and so fairly marcht to it.

I will not apply it, but this I will say, concerning some (call'd) Hereticks, that seem fixt as a Mountain to their Principles (and who but *Infalible-Sirs* can tell but that after the way some Men call *Hereſie*, so Worship they the God of their Fathers.) If these fixed Hereticks will not be removed, if we had faith like a grain of mustard-seed, we could remove these Mountains without the carnal helps of Spades, Axes, and Pick-axes; but till then, if the Mountains will not come to us, nor we so supple and condescending as to march over to them, let them stand and fall to their own Master, and Creator that there fixt them, except they obey the first, second and third Admonition. Their Souls are their own, they best know on whose Errand they go; we have deliver'd our Souls, and done our duty, 'tis they must

must suffer, and is it not punishment enough to lose Heaven hereafter, but we must take their *Purses upon the High-way thither*, or *Goal* them, *Sequester* them, *Kill and Slay*, *Fine and Confiscate*; and make them take *Heaven by violence* (in a wrong sense) *vi & armis*, with *Sword and Gun*. Is the Church (for this) call'd *Militant*? Beside, Heresie is not so *ill-natur'd a Word*, as fierce men make it, *Constantine* the Emperor calls *Christian Religion* Heresie, (that is) a *Sect*, or *Profession*, or *Opinion*. The *Sect* of the *Sadducees*, *Acts* 5. 17. and *Sect* of the *Pharisees*, *Act.* 15. 5. (in the *Greek* is) of the Heresie of the *Pharisees*, who believed. *Non sum in eadem cum illo Heresi*, (i. e.) *sententia*, says *Cicero* in his *Paradoxes*.

Quest. 3. *Against what Offenders and Offences Excommunication was made use of?*

Ans. 3. This requires (considering the large Premises) but a compendious Answer; namely,

This Sword of Excommunication was never drawn (that we read of) by our *Blessed Saviour* at all; nor yet by his *Apostles*, except that *St. Paul* drew it twice; once against an *Incestuous Person*, and then afterwards against *Hymeneus* and *Alexander* for *Blasphemy*: Not a *Fornicator*, nor an *Adulterer* Excommunicated in those days (more than in our days) not a *Common-swearer* or *Blasphemer* (amongst them more than amongst us) Excommunicated, except the said *Hymeneus* and *Alexander*, that we read of. And these by an *Apostle* that *neither bore the said Sword in vain*, *neither mistook by nick-naming the sin or the sinner*, for he had the *Spirit of Discerning*, that we (poor *Moles* do want: he never shot at *Random*, never mist, or shot beside the right *Mark*; never made this *Sword* of the Lord to *Duel* or *Hack* in a private *Quarrel* or *Revenge*, much less upon any *false, unjust, or illegal ground*: and most of all would have *abhorr'd* to have *Coynd* with it, or made *Money* of it. Quest.

Quest. 4. *How Excommunication (at this day) does agree with the Laws of God, and the Laws, of the Land?*

Ans. 4. By what has been said, it does not appear to me that the Holy Scripture makes Excommunication a standing Ordinance in the Church of the Old or New Testament.

Or, that ever any Israelite was debarr'd (or order'd to be debarr'd) the use of the Sacraments, for Moral Ucleanness, in Life, Manners, or Opinion, in the Old Testament; or, any Christian in the New.

But herein, I pretend not to be infallible, nor do I affirm it *peremptorily*, but humbly desire to be better inform'd of such as see more than my self, and of my Superiors: I may be erroneous, but never will be obstinate, or a Heretick.

The *Positive Laws, Human* (so that they be not contrary to Gods) Law, I have learnt to obey, not to dispute. And I Publish this chiefly, that thereby Learned men may take occasion, to inform and reform my Judgment herein, if it be erroneous: But I have nothing to say against Excommunication so far as it is the Law of the Land, and not abus'd.

But by what Law of GOD or Man, the Lay-Doctors, Commissaries and Chancellors (without so much as the presence of a Priest for formality sake) have got the power of the Keys, and to make much Money of them for every trifle, transcends my understanding.

Quest. 5. *The fifth Query, What good or harm Excommunication has done in the World.*

Ans. 5. To which I shall briefly Answer, in the words of the Learned Mr. Baxter, in his late Answer to Mr. Dodwell—p. 106, 107, 108. (which I chuse (under favour) to quote, chiefly for the Authority, and also because I am quite tyred of this Theame, and will therefore wave at present my own large Collections (which would swell this Book

too much) and make them make room for his far more compendious Argument in this following Induction.

‘ Nothing but Ignorance or Impudence, can deny, that the difficulty of knowing whose Excommunication it is that is to be dreaded as owned by God, hath encouraged professed Christians so confusedly to Excommunicate one another, as that this Excommunication hath been so far from constraining most to repentance, that it hath made Christianity a horrid scandal to Infidels and Heathens, by setting the Christian World in the odious confusion of Excommunicating one another. To give some instances how far Excommunication is not coercive.

1. Who but the Devil was the gainer by Pope Victor’s Excommunicating the *Asians* about *Easter-day*? Did it compel them to Obedience?

2. When the Orthodox Excommunicated the *Arrians*, did it force them to obey? When they got almost all the Bishops for them, and Excommunicated and destroyed their Excommunicators?

3. When the *Cecilians* (or Orthodox) and the *Donatists*, for so many Ages, Excommunicated one another, meerly upon the difference which party had the true Ordained Bishops, Did Excommunications force them to Obedience?

4. (To pass forty other Sects) when *Rome* Excommunicated, yea, and Prosecuted the *Novatians*, Did it compel them to obey? And did not *Atticus*, *Sisinnius* and *Proclus* win more by allowing them their own Communion, and living with them in Love and Peace? *Chrysostom* since threatned the *Novatian* Bishop, that he would silence him; but he quickly recalled his word before they parted, and durst not do it.

5. Did *Cyril*’s Counsel against the *Joannites* win them, or harden them? Was it not *Atticus* and *Proclus* love and lenity that ended that division?

6. Did

6. Did the Excommunicating of the *Nestorians* by *Cyril*, compel them to Obedience, when so much of the East are *Nestorians* to this day, and requite the Orthodox with their Excommunications?

7. Did the Excommunicating of those that rejected the Council of *Calcedon*, (the *Eutychians*, and *Acephali*) compel them to Obedience, when many Emperors took their part, and the greater number of Bishops joyned with them, and they equally damned those that received the Council for many Princes Reigns. And when so great a part of Christians as are the *Jacobites*, *Abassines*, &c. own *Diascorus*, and condemn that Council to this day?

8. Did the Excommunicating of the old Hereticks, *Gnosticks*, *Basilidians*, *Valentinians*, *Paulinists*, *Apollinarians*, *Eunomians*, *Ætians*, *Photinians*, *Macedonians*, *Priscillians*, &c. compel them to Obedience at all? or did they regard it?

9. Did the Excommunicating of the parties that were for silence (the *Acacians* as to the *ὁμολογία*, and those that were for *Zeno's Henoticon*) compel them to Obedience?

10. Did the mutual damnations of the *Phantasticks*, *Justinian's* and *Gamas* party, and the *Corrupticulæ*, force either to Obedience?

11. Did the Excommunications of the *Monothelites* compel them to Obedience, when in the days of *Philippicus* they had a Council, saith *Binnius*, of *Innumerable Bishops*? And he saith, that the General Council at *Trul*, called *Quinisextum*, was of the same men that were in the approved sixth General Council, and that they were *Monothelites*.

12. Did the several Excommunications of the *Constantinopolitan Bishops* by the *Roman*, and of the *Roman* again by them, and the *Alexandrian*, &c. compel either Party to Obedience?

13. Had the Pope Excommunicated the *Africans* in the long fraction in the days of *Aurelius* and *Au-*

stin, would it have compelled them to Obedience?

14. When the Pope (at last) joyned with *Justinians* General Council against the *Tria Capitula*, and condemned the refusers of it, did it compel his own neighbour-Bishops to Obedience, when they so generally forsook him, that there were not three Bishops to Consecrate the Pope, but he was fain to use a Presbyter; and when they set up a Patriarch at *Aquileia* as their chief, and condemned or forsook the Pope for near an hundred years?

15. Did the Popes Excommunicating of the *Goths* in *Spain* and other parts, compel them to obey him?

16. Did *Augustin's* rejection of the *Britains*, and the *Britains* and *Scots* long refusing Communion with the *Romanists*, compel either Party to obey?

17. Did the Excommunicating of *Leo Isaurus*, *Constantine*, and the rest of the *Iconoclasts*, compel them to obey?

Did the Excommunicating of the *Albigenses* and *Waldenses*, bring them to Obedience? Or was it not (say some Historians) the murder of about two Millions, that *solitudinem fecit, quam vocarunt pacem*?

19. Did the Excommunications of the Emperors, *Frederick*, *Henry*, &c. and their adherents, as the *Venetian* Interdict, compel them to Obedience?

20. Did the Excommunicating of the *German* Protestants, and Queen *Elizabeth*, and the *English* Protestants, bring them to Obedience? How many such instances may I give you?

C H A P. XVII.

Of CONFIRMATION.

Confirmation was (at first) a good Invention of the Church, and *politickly and wisely* ordain'd: not

not (in supplement to *Infant-Baptism*, for that is sufficient without it) but to the end, that when Children come to the years of discretion, and have learned (in the *Church-Catechism*) what their God-fathers and Godmothers vowed and promised for them (as their *Sureties and Pledges*) 'till they came to Age, that they should in their own persons vow the same with their own mouth and consent, openly before the Congregation.

But it is not a Sacrament, or necessary to Salvation, (as the *Papists* insinuate) for it is certain by God's Word (as said in the Rubrick of (the said *first English Common-Prayer-Book* since the Reformation; made in the Reign of) *Edward VI.* 'That 'children beeing Baptised (yf they depart out of 'this lyfe in their infancye) are undoubtedly saved: And this *Common-Prayer-Book* (as is said before) is declared to be composed by the Aid of the Holy Ghost in the Statute 2 *Ed. 6. 1.* And there is the *Church-Catechism* set down, beginning (as ours) *What is your Name?* And ending with these words— And therefore I say—*Amen, so be it:* But our *Catechism* is much larger, and all of it ought to be learnt by all, before they be (brought to the Bishop to be) confirm'd.

And 'till they can say this *Catechism*, and give account of it, not (like a *Parrot*) huddling it over, but sensible, and understanding what they say, shall they be confirm'd by the Bishop, who ought by himself (or such as he shall appoint) Pose them (or Appose them) in it; nor then neither, except they also bring with them one *Godfather* or *Godmother*, that every Child may have a Witness of their Confirmation.

Nor then neither ought to be confirm'd, except the Curate of the Parish where they dwell come along with them, or at least send a *Certificate* in writing with his hand subscribed thereunto, the Names of

all such Persons within his Parish, as he shall think fit to be presented to the Bishop to be confirmed. And then, if the Bishop, upon Posing them, find them fit, they *shall be confirmed* in manner as prescribed in the Common-Prayer-Book.

But are these things observ'd, or *who regards them?* I have been 19 or 20 years *Rector* of the Rectory of *All-Saints* in *Colchester*, and during that time have had *three several Bishops* or *Diocefans*.

Gilbert Bishop of *London* never made any *Visitation* into the Country and over his *Diocefs* to confirm any; and yet the same Rubrick says, None shall be admitted to the Blessed Sacrament of the Lord's Supper, 'till they be confirmed, (*or desire to be confirmed*) which last words are not in the first Common-Prayer-Book of *Edw. VI.*

Humphrey Bishop of *London* made but two *Visitations*, and in the latter never came near *Harwich* and that Country by twenty Miles, nor near *Colchester* by above eight Miles.

Henry Bishop of *London* has also made two *Visitations*, and consequently *Confirmations*, and several of my Parish have been confirmed by them.

But how? I never gave a *Certificate* of the Names of such as I thought fit and capable of Confirmation, the Question was never ask'd me, nor of any Minister that I know of, nor Godfathers and Godmothers requir'd (as the Rubrick enjoins) to every one that is confirm'd, nor many (if any) of the Children, Men or Women, *appos'd* or *pos'd* by any Bishop, or other by him appointed to *examine the fitness* of them for the same.

Nor, did I ever see any Bishop ever examine any; if they did, I that was present saw it not done, and I am sure *many (if not all)* were confirm'd without questioning the matter, or any such said Certificate from the Curate. Surely, Confirmation was *godlily design'd*, but a *perfunctory* performance there.

thereof at all adventures, is quite contrary to the Institution and *Act of Uniformity*? Nor did I ever hear this essential Question put by the Bishop, namely—*Do ye here, in the presence of God, and of this Congregation, renew the Solemn Promise and Vow that was made in your Name at your Baptism, (nay, some have been confirm'd to my knowledge, that were never baptized) ratifying and confirming the same in your own persons, and acknowledging your selves bound to believe, and to do all those things which your Godfathers and Godmothers then undertook (and most of them, I am sure of my Parish never had any Godfathers or Godmothers, nor their Parents could be persuaded to procure them; or if they were willing, they were not able, by any means or persuasion to procure Sureties to be bound, promise and vow for their Children, or undertake by Vow that they should forsake the Devil and all his works, and obediently keep Gods Holy Will and Commandments) for you.*

Answer—I do.

But I say, there required no Answer where the Question was not put, nor the Answer particularly requir'd of each of them.

For all that was required, (or, I am sure of a great many) was *but to kneel down, whil'st the Bishop with a Common-Prayer-Book in one hand, and the other hand upon the head of the person to be confirmed, said over each of them, these words.*

Defend (O Lord) this *thy Child*, (or this *thy Servant, if past Infancy or Childhood*) with thy heavenly grace, that he may continue thine for ever; and daily encrease in thy holy Spirit more and more, until he come unto thy everlasting Kingdom.

But in King Edward VI's Common-Prayer-Book, Confirmation was quite another thing, and the words these.

First, The Minister signed them with the Sign of the Cross, saying—

K 3

Signe

Signe them, O Lord, and mark them to be thine for ever, by the vertue of thy holy Crosse and Passion: confirme and strengthen them with the inwarde Unction of thy Holy Ghoste, mercifully unto everlasting life.

Then the Bishop shall *cross them in the forehead,* and lay his hand upon their head, saying,

N. or M. or any other Name.

N. I Signe thee with the Signe of the Crosse, and lay my hand upon thee. In the Name of the Father, and of the Sonne, and of the Holy Ghost. Amen.

But the Prayer preceeding (is the very same with ours) observe it.

Almightie and everliving God, who hast vouchsafed to regenerate these thy Servants of water and the Holy Ghost; And hast geven unto them forgevenesse of all their finnes: Sende down from Heaven we beseeche thee, (O Lord) upon them thy Holy Ghoste the Counforter, with the manifolde giftes of Grace, the Spirite of wysedom and understanding: The Spirite of counsell and gostly strength: The Spirite of knowledge and true godlinesse, and fulfill them (O Lorde) with the Spirite of thy holy feare; (but ours, adde, (onely) now and for ever.

And then this Collect following, is almost the same with that of King Edm. 6. I'll set down only part of it, namely——

Almightie everliving God, whiche makest us bothe to will and to doe those thinges that be good and acceptable unto thy Majestie; we make our humble supplications unto thee for these Children; upon whome (after the example of thy holy Apostles) we have layd our hands, (mark that, for it is the same in our Common-Prayer-Book) to certifie them (by this Signe) of the favour and gracious goodnes towards them: leat thy fatherly hande, &c.

I know, a Bishop being a great person, may (as Majesty uses to do) when he means only his own single act, and single hand, say *we, we*; for so it is said——*we have laid our hands.*

But,

But, how these words—*our hands*, can be meant of the Bishop's laying on his *single hand*, and but one hand, cannot be reconciled to any Grammar: For in King *Edward VI's* Reign, the happy Reformers kept up—Imposition of hands (*not hand*) (as the Collect aforesaid says) after the example of the holy Apostles, and in imitation of the Apostles, laying on of *their hands* upon the Disciples, and thereby conveying to them the gifts of the Holy Ghost.

Therefore the Papists anoint, or have an Unction, in meer Mimickry or Imitation of the Unction of the Holy Ghost; which was not sold or made of Apothecary Drugs, (as the Papists Unction is) but purely spiritual gifts of the Holy Ghost, the gift of Tongues, discerning of Spirits, &c. But they that would fain be accounted *Successors of the Apostles*, and of *St. Peter* and *St. Paul*, and love to be called—the *Apostolical men*, would make Confirmation to be performed, or (of right ought) to be performed by *Bishops only*, (who the Papists account to be) the only Apostolical men, and Successors of the small Prophets or Apostles, *St. Matthew*, *Thomas*, &c. and the *Pope*, the only Successor of *St. Peter* and *St. Paul*.

But our first Reformers did not confine this Act of Confirmation to a *Bishop* (*alone*) but to other his Fellow Presbyters, who signed with the Cross, and said as many words over the head of the Child, as the Bishop himself. Thus when *John* was present, *Peter* did not bid him *stand aside*, but both of them together laid *their hands* upon the young Converts, and they received the gifts of the Holy Ghost; in imitation whereof, Confirmation was brought in. And the Rubrick, makes the Curate or his Certificate a necessary qualification; and that of (*King Edm. 6.*) the first Reformers, the Minister laid his Hands on, or at least, *signed the*

Party with the sign of the Cross, and said words over him; or, prayed over him. And probably also (as is usual in Ordination) both laid their hands on; or else, what English or Sense is in those words in the Collect—*Upon whom we have laid our hands.* But now (I say) the Bishop, without the concurrence or consent of the Minister of the Parish (who best knows the state of the Flock) *alone confirms* all that come; which are *very few* (God knows) not one (in a hundred, or more) that are baptized: And those are most of them, *hand over head*, without any previous examination of their fitness: And therefore who can pray in Faith, or believe what he says and prays, as aforesaid, in these words—God, who hast vouchsafed to Regenerate these thy Servants by Water, and the Holy Ghost; (and yet for ought he knows (I am sure of some) *were never baptized so much as by water; over whom (yet) he prays, or ought to pray, in these words, and then—*) and hast given unto them forgiveness of all their sins, &c.

Be not deceived, God is not mocked, (saith the Apostle) But what extravagancy will not Men run into, that would grasp all to themselves, contrary to the provision the Law has made for the Minister's consent and concurrence (at least) to this same Confirmation: to his actual laying on of Hands (as well as the Bishops) in King Edw. VI's time, and signing with the Cross (as well as the Bishop) and praying over their heads, part of that Prayer that now the Bishop will say alone; but in King Edw. VI's Common-Prayer Book, the Minister said alone, before the Bishop toucht the Party to be confirmed. So that Confirmation, *without previous examination and fitness; without Godfather or Godmother for a Witness, and without the Curate's presenting those of his Parish to be confirmed, and certifying their fitness,* is not only rash and perfunctory,

story, impertinent, and contrary to the great design those had that invented it, but is also *illegal, and against Law*, and the Act of *Uniformity*.

Hereafter I may, perhaps, shew at large, when and by whom it was invented; but this for the present, I am clear for the use of it according to Law, but the abuse of it is abominable. I write this for the observation of the Law, and that such as cry down *Nonconformists*, and call for Goals, Stocks, Fines, Excommunications, Suspensions, Deprivations, and Confiscations, may learn Forbearance, Mercy, *Humanity* and Kindness to *humane kind*, considering humane frailty so visible in themselves; and may not with the same mouth opened against other *Nonconformists*, at the same time, pronounce their own doom, and deprivation of their spiritual *Promotions*, that are worth the keeping and tugging for. And may learn to be quiet, and bless Almighty God, that they are *so well on*'s themselves, and never *Vex themselves to vex others*, breathing out nothing but mischief and ruine, to such as are loth to *unman themselves* by servile Baseness, Flattery and Sycophantry. For my part, I would much rather cease to be a Clergyman, than cease to be an Honest man, an Englishman, and a Gentleman: Which ne'r a *Flattering Pimp* and *Sycophant* in *England* can possibly be.

In short, *Confirmation* is either good for something, or good for nothing; either good, fit and expedient, or not expedient. If it be not expedient, Why is it put into the Common-prayer Book, or so much as (once) perfunctorily practis'd? If it be good for something (*which I readily grant*) then why is it not us'd, but abus'd?

1. Why is it ever us'd by a Bishop, *rashly*, hand over-head, *Hickletee-Pickletee*, to all that kneel down, whether baptiz'd, or unbaptiz'd; whether they can, or cannot say their Catechism; whether they have

have Godfathers and Godmothers along with them, or though they never had any such Godfathers or Sureties, but tell Stories, when they say—*They did promise and vow three things in my name, &c.* as in the Catechism: And not one word of all the three is true, or was ever promis'd or vow'd by any body, no, not by their own Parents, who, one would think, ought to be the most concern'd both in the Vow and Performance?

2. Why does not the Bishop require the *Significavit* from the *Parish-Minister*, of the Truth of the Premises, and the fitness of those to be confirmed; but this 'tis to do all alone, what is impossible to be well done by any one man.

3. Why does not the Bishop go to all the *Parishes* in his Diocese, to confirm the Souls that are therein? it is his work, and he is well paid for the same. And why only at a great Town, two or three, where there is a great Inn, and good Accommodation? I am confident St. Paul never sent his Harbinger before him, (when he went to visit the Brethren, and see how they did; and by Preaching, confirmed or strengthened the Souls of the young Converts;) or, when his Harbinger return'd with sad News of cold comfort and accommodation, stopt his Coach, and fac't about to the next good Town.

4. Is not the Souls of Villagers and Countrey-Folk, as dear to God, and (ought to be as dear) to a Bishop, as those of the Citizens and Towns of good Trade and Accommodation?

5. If Confirmation be only a Bishop's Work, and also a needful work, (as the Common-prayer Book seems to say) then why is not Confirmation the Bishop's daily work, if the People want such daily bread?

And the Unconfirmed Persons and Children (in London, Westminster, and Lines of Communication) cannot possibly by one Bishop be confirmed in Twenty Years, (though he do nothing else every day in the week

week, without resting the Sabbath) although he confirmed *Forty every day*; which are as many as he can well examine, (as the Law and Reason admonishes they ought to be examin'd) though both his Chaplains were his *Assistants* in so solemn and grand an Inquest, on which the receiving of the blessed Sacrament of the Lord's Supper does depend; and to which such serious and precious Precaution is so necessarily requisite. And by that time the Bishop and his Chaplains have spent twenty years in so good a work, they had need begin *their Circuit again*; for in those twenty years, a new Generation will arise, that will need their helping hand as much as the former, and so for ever would the Bishop of *London* be employ'd in *London only*; and then what would become of three Counties more, *Essex, Middlesex, and Hertfordshire*? How should we in the Countrey make shift without *Visitations, Procurations, Confirmations, Institutions, Inductions, Consecrations and Ordinations*; for which the Bishop could spare no time, if he had his hands full of little *London only*? Wherein are more Professors of Christianity, than were in a thousand Bishopricks in the Primitive Times:

6. If Confirmation, and the said previous examination and capacity be requisite, (as the Rubrick asserts and enjoins) then will not greater Inconveniences necessarily follow? Namely, either making *Diocesses less*, and after the Primitive Mode, and like the Primitive Christians, (when no Bishop had above one Altar, nor more of his Diocess than his Chancel and Church would well hold:) as is sufficiently and undeniably prov'd by Mr. *Baxter*, in his Treatise of Episcopacy: a Parish and a Diocess signifying one and the same thing, and some (one) of our Parishes (as *Stepney, St. Martins, St. Giles's, St. Andrews, Holborn, &c.* the least whereof) would make an Hundred Primitive Diocesses; nay, it is well

well if an Hundred Bishops could look well after one of them Parishes, as they ought to be look'd after. Four hundred years after Christ, in *Augustine's* time, at a *Conference Provincial*, there were 286 Bishops, and 120 absent, and 60 Sees vacant, 486 Bishops in one Province. Or else, if the Diocesses continue so vast, then *Suffragan-Bishops*, and *Chorepiscopi* must necessarily come into Play again, or else *Confirmation* (must either not be done, or not done as it ought, and as is required by the Statute to be done;) impossible to be done throughout a whole Diocess by any one man or Bishop, in such manner as the Law enacts.

So that necessarily either the *Diocesses* must be made less, or my Lords the Bishops (by *Bishop-Suffragans*) augmented in Number, or else *Confirmation* taken out of the *Common-Prayer-Book*, or at least altered. 'Tis a Fable to say, That *Atlas* (alone) bore up the Heavenly Globe on his single Shoulders, 'tis a Burden too great for any individual mortal man; and so is the Office of a *Diocesan-Bishop* at this day, except his work be made less, or his Helps in Government more and greater.

By Helps in Government, I do not mean *Excommunicating Helps* in Government, Lay-Chancellors, Doctors, Proctors, Registers, Vice-Registers, &c.

But *Saving Helps*, and *Confirming Helps*, *Chorepiscopi*, *Suffragan-Bishops*; a word no (Nusance, nor a) stranger to our *English Language*.

But will that old Remedy of *Suffragan-Bishops* be ever listned unto? What Bishop alive will be guilty of so much—*Self-denial*, (as conscious of his own Inability, or rather Impossibility, for the discharge of so great a Cure and work) as to take in Partners and Comrades to so high a Chair, where (some think) there's room little enough in all Conscience for one Corps.

I confess it would shew great Zeal in my Lords the Bishops, and Obedience to the celebrated *Act of Uniformity*, if to shew their *Conformity* thereunto, and their Love to *Episcopal Confirmation*, they should Surrogate many *Suffragan Bishops*, as Coadjutors in so blessed a work; and would chronicle them, and renown them to all Posterity, and entitle them to the great Honour of being *Conformists* in After-Ages. But some men do not love Honour so well, as to purchase it at so dear a Rate: For in all Conscience the *Suffragan-Bishops* that share in the Pains, might honestly put in their Spoons for a Meals-meat, and share in the Gains.

For that very Trick therefore, I do not expect to live to see such a Primitive Face of the Church in this Iron Age, nor so much Tendernefs and Conscientiousness in the discharge of Duty and Self-denial in any Bishop; but I wish I could see it. In the *Interim*, as I hap to meet with them, I will see if I can persuade them to't, because the Harvest is so great, and the Labourers too few, no wonder so much good Corn is lost, (amongst the *Nonconformists* and *Quakers*) and shakes in the Field, for want of more hands to the work, the mighty work of *Confirmation*.

Nothing can be more apposite and seasonable to conclude this Essay, (than His Most Gracious Majesties Declaration (pag. 11.) published *Anno Domini* 1660.) to vindicate it from all appearance of Novelty; in these words:

“Because the Diocesses, especially some of them,
“are thought to be of too large Extent, We will
“appoint such a Number of *Suffragan Bishops*, in
“every Diocess, as shall be sufficient for the due
“performance of their work.

3. “No Bishop shall ordain or exercise any part
“of Jurisdiction which appertaineth to the Cen-
“lures of the Church, without the advice and
“assistance

" assistance of the Presbyters: And no Chancellors,
 " Commissaries or Officials, as such, shall exercise
 " any Act of Spiritual Jurisdiction, in these Cases,
 " viz. Excommunication, Absolution, &c.

" As to Excommunication, Our Will and Plea-
 " sure is, That no Chancellor, Commissary or Of-
 " ficial, Decree any Sentence of Excommunication
 " or Absolution (*Yet I myself was Absolv'd by Dr.*
Pinfold, and Dr. Stearnes, two Lay-Doctors, in the
Delegates, no Presbyter being present; Quære, Whe-
ther the Statute aforesaid, 25 H. 8. 19. which alone
constitutes the Delegates power to Excommunicate and
Absolve? how come they by the Power of the Keys?)

" Nor shall the Archdeacon exercise any Jurisdi-
 " ction without the Advice of Six Ministers of his
 " Archdeaconry, whereof Three to be nominated
 " by the Bishop, and Three by the Election of the
 " Major part of the Presbyters within the Arch-
 " deaconry.

4. " To the End the Dean and Chapters may the
 " better be fitted to afford Counsel and Assistance
 " to the Bishops both in Ordination, and other
 " Offices mentioned before, &c. Moreover, an
 " equal Number to those of the Chapter of the most
 " learned, pious, and discreet Presbyters of the same
 " Diocess, annually Chosen by the major Vote of all
 " the Presbyters of that Diocess present at the Ele-
 " tion, shall be always advising and assisting together
 " with those of the Chapter in all Ordinations, and
 " every part of Jurisdiction which appertains to the
 " Censure of the Church; and at all other solemn
 " and important Actions, in the Exercise of the
 " Ecclesiastical Jurisdiction, wherein any of the
 " Ministry are concern'd.

— " And Our Will is, That the great work
 " of Ordination be constantly and solemnly per-
 " formed by the Bishop, and his aforesaid Presby-
 " ters.

5. " We

5. "We will take Care that Confirmation be rightly and solemnly performed, by the Information and with the Consent of the Minister of the place—who shall admit none to the Lord's Supper, 'till they have made a credible Profession of their Faith, and promised Obedience, &c.

This was the Judgment of His Majesty, in that Declaration, (which see at large) to which the Parliament, that made the Act of Uniformity, gave so much Deference and Reverence, That they Publickly gave His Majesty Thanks for the same. And as to the matter in hand, *concerning Confirmation*, they Enacted it almost to a Tittle, which see in the Rubrick, foregoing that Sacred Office: But who is *Conformable thereunto*, and *who are Nonconformists now*? And who makes a pause in the work, 'till first be obtained the *Information and Consent of the Minister of the place*, without which (in the Judgment of His Gracious Majesty) *Confirmation could not be rightly and solemnly performed*?

It has been prov'd, that if a *Diocesan-Bishop* had no other work, besides *Confirmation only*, it is impossible that all the Bishops in *England* should confirm those that want Confirmation in *this one only Diocese of London*, tho' they did nothing else, and left their own Sees vacant, if they observe the Rubrick and Act of Uniformity, and not do it (*as is too frequent*) perfunctorily, and shamefully, but with such previous caution, scrutiny, examination and circumspection, and with Certificates thereof, and Godfathers and Godmothers, as the Common-Prayer-Book enjoyns.

Grant Confirmation to be a good and needful work, yet the Law enjoyns Impossibilities, if no one man can possibly be sufficient for these things, though he shake off all worldly Affairs and Counsel. Again, If a *Diocesan-Bishop* had no other work but only to *teach and exhort* his Flock, (publickly, and from

from House to House, as *Ignatius* tells us, all Bishops did in his time, in the second Century, before ever any *Diofcean-Bishops* were heard of; for Bishops then were to enquire after every one by name, even Man-servants and Maid-servants) even this necessary feeding-work of a good Shepherd would be fully employed in a single Parish: and in such a Parish as Saint *Andrews-Holborn*, London, there would be work enough for the Bishop and his Dean, though the Lecturer and Reader came in to help. For no Bishop in the *Primitive-times*, nor 'till Pope *Silvester I.* had more than one *Flock*, one *Altar*, one *Church*, nor then neither, except only in *Rome* and *Alexandria*: Indeed, the Apostles that had the Gift of Tongues travelled all Nations, and were Itinerant Preachers for the most part, but I speak of settled, standing Officers of the Church, called *Bishops*, or, which is all one, (in Scripture-Language, as Dr. *Hammond*, *Jo. Gerson*, *Grotius*, and most learned men generally agree to be all one with) *Presbyters*; for a *Sub-Presbyter* (such as Parish-Priests are made in *England*) is not to be found in the Holy-Scripture of the New-Testament, nor the Prime-Primitive-times.

• How then? and when did *Diocesan-Bishops* come into the World? and wherefore? may some say. To which I will answer, but not before some-body answer me this Question.

How, when and wherefore, Hell and Devils came into the World? for from the beginning Hell and Devils were not.

Some say, it was Pride and Ambition that made Angels of Darkness of those that were first Angels of Light; *Lucifer* would be like his Maker, ambitious for Rule and Domineering, and, like God, to be Omnipresent and Ubiquitary: Therefore, Down *Lucifer*, Down to Hell, and be condemned (said the Almighty) to Everlasting Chains of Darkness

ness to the Judgment of the Great Day. History (Ecclesiastical) tells us that the *Chorepiscopi*, or *Country-Bishops*, (just like the *Rectors* of the Parishes, saving the Name; nay, even the Name too of *Prelates* (and *Hierarchici*) was given to Parish-Presbyters, (though Parishes are no antient Invention) *Presbyteri qui præsunt Ecclesiis*, &c. *Concil. Aquisgr.* and the Learned *Filescus*, p. 576, 577. proves it abundantly, that *Presbyters* were called *Prelates*, as well as *Bishops*, *Episcoporum instar suam habebant plebem regendam*;) I say, the *Chorepiscopi* were dismiss'd of their Authority by the rich adjoining *City-Bishops*,—*ne vilescat nomen Episcopi*—poor *Country-Bishops*, that have no Lordly Equipage, will make the name of Bishop cheap, and vile, and vulgar, Ay, Ay, so it will; What? Can a *Lord-Bishop* sound like a Lordly Name, when poor fellows, such as *St. Paul* the Tent-maker, and *St. Peter* the Fisherman, and poor *Country, Rural, Beggarly Bishops*, pretend to the same Power and Authority in Name and Thing? Can the name of a Bishop sound Lordly and Domineering over the rest of the Brethren of the Clergy, if it be common to every beggarly Minister of Christ, and Steward of the Mysteries? Therefore *make Room*, and enlarge the Boundaries, the Arch-bishoprick of *York* was glad to swallow seven little Bishopricks at one gulp to make it swell but to the bigness it is now of, yet lopt and cropt. Can the Tythes of a single Parish maintain six Lackqueys, six Grooms, and as many idle Gentlemen: or, (as the *Dutch* style them) idle men? Can lean Easter-Offerings buy a guilt Coach? Come—tell me that; Or can a single Acre of melancholly and solitary Glebe-land make fat six *Flanders-Jades*, or Coach-Horses? No—you must say, No—why then read the Learned History of the Council of *Trent*, compos'd by Father *Paulus*, a Papist, but as great an Enemy of

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proud

proud Prelacy, as any Protestant; he will tell you, in Page 330, 331, 332, 333. How *Grandieur*, *Grandieur*—And *make Room* there—*Sirrah*, for my Lord Bishop—(after the Emperors became Christian, crept gradually, and stole into the Church, unknown to the Primitive and New-Testament sanctity.)

I owe the Pope one touch more of my Pen, if it be but for bringing in, maintaining, abetting, and promoting Prelatical and Ecclesiastical Lordliness and Domineering, in spite of his (vaunted) Predecessor *St. Peter*, and in spite of our *Blessed Saviour*; to both which he vaunts himself to be the Vicar or *Vicegerent*.

Luther's single Pen gave his Holiness such a *croak* or *scratch*, the wretch has look't ugly and deform'd ever since, to all Christendom, that have but eyes of Reason or Religion, or any *heart of a man* in them, to see (with pity) the Butcheries of that *cruel man of sin*, surrounded and upheld by Curses, Excommunications, Absolutions, Inquisitions, Writs and Goals. *St. Peter* indeed was put into a Goal, but he got out without paying any Fee, and never help't any man to a Goal by cursing him, or help't the Goaler to his Fees, much less, *Gregory*. Of old, the Heathens Persecuted the Christians, now Christians (*in name*, I mean) Persecute Christians more cruelly than those under *Mahomet* and the *Great Turk*.

Oh the Impudence, as well as the Villany and Bloody Hypocrisie of such Religion; 'twas this Blood-red Religion—that made the *Indian Heaven* to forswear, because he heard the *Spaniards* were there.

*Gore-blood Religion thus Confounds
The Naked Truth with Blood and Wounds.*

Conniving at known Whores and Whoremasters, Atheists, Infidels, Debauchees, Drunkards, Cursers, Swearers and Blasphemers; I wonder who ever saw a Whore, or Whoremaster, call'd to *Doctors-Commons*, or other Court-Ecclesiastical, and do Penance in a White-Sheet, since the Restauration of his Gracious Majesty? I never did, they find fairer Quarter, Spiritual-Courts are no Bawdy-Courts, I would have you know. But does any man speak against their Fees? or bring down the Fee of a Marriage from 15 s. to poor 5 s. or dare speak against Illegal Ceremonies, bowing, and ducking, and cringing to the East, to the Altar, towards the lighted Candles?—

Where is the Villain? stop his Mouth, Gagg him, Pillory him, Crop him, Curse him, Excommunicate him, Gaol him; nay, Man-catch him, Indict him, Sue him, Vex him, Plague the *Tom-Tell-Truth*: nay, hang him, if possible.

What should he do in a Church, where a *Tory-Teague*, newly Converted thereunto, *Fait and Trot*, *Joy*, shall have fairer Quarter?

But is there any Christianity, Law, Equity, Reason or Conscience for such Methods? or to damn a man by Proxy or Deputy, Gaol a man by Proxy, feed the Flock by Proxy; well, let men do to themselves what they do to others, and *feed themselves* (too) only by Proxy and Deputy, and see if, in a little while, they do not look as lean and cadaverous, as the poor starv'd Flock that is fed by Proxy, and rul'd by Proxy and Deputies, and Under-Officers, Chancellors, Officials, Surrogates, Registers and Apparitors.

Shall Wolves in Sheeps-cloathing (that have Nays, and Teeth, and Fangs) (behold the Print) govern the Sheep of Christ, (that neither knows them, nor are known by them) jealous and zealous far more for the breach of a Ceremony, Human

Laws, their own profit and honour at ten thousand times more, than Adulterers, Blasphemers, &c. breakers of Laws Divine, and dishonourers of the Almighty God; oh the abominable Hypocrisie of such Religion!

Worms-meat (Acts 12. 23.) shall know that God will not be mocked.

THE CONCLUSION.

THUS you see (*my gentle Readers*) what an Example the Ecclesiastical-men have made of me; in plaguing me in their Spiritual-Courts as you have heard, and at the *Affizes* and *Crown-Office* (and in the name of our Good and Gracious King too) for *Barretry*, *Barretry*— And will not this be a terror to all *English-men* (for the future) for ever writing or speaking any more *Naked-Truths* against them, and their Extortions, and Illegal and unconscionable Fees in the Courts of Conscience, or *Courts-Christian*, in Probates of Wills, Letters of Administrations, Ordinations, Institutions, Inductions and Sequestrations; Licences, Indulgences and Dispensations; Absolutions, Suspensions and Excommunications; Synodals, Procurations and Visitations, &c. There were more *old Naked-Truths* to the same purpose made against them, for the like Crimes; namely, the said Statutes, as 31 *Edw.* 3. 5.—3 *Hen.* 5. 1.— and 21 *Hen.* 8. 5, &c. And why did they not fret and gnash their Teeth, (*as well also*) against those *Naked-Truths*? They durst not, but they dare and do (*to this day*) live in defiance of the said *Naked-Truths* and Statutes, (the more bold and overbold they, you'll say, but they cannot for fear of a *Premunire*) call a Statute and *Parliament-men* to account before them, & *coram nobis*, as formerly into the Star-Chamber and High-Commission-Court; no, not now.

Dat

Dat Deus immiti cornua curti bovi.

Curst Cows have short Horns, saith the Proverb.

But *fenum in cornu* still: I had need be shie of them. For besides the said *Promotion* of the said *Henry Bishop of London* against me in the *Arches*, and *Barretry* in the *Kings-Bench* (in both which they have hitherto no cause to glory or rejoice, praised be Almighty God for his help and assistance; there is (Still) another *Vexation* and *Law-Suit* brought against me, and in the *Kings-Bench* too, and at the *Suit* of the said *Henry Bishop of London*, upon the Statute—*Scandalum Magnatum*, 2 Rich. 5. Help me still (good God!) when shall we have done?

Burthen upon Burthen, Suit upon Suit, Vexation upon Vexations, Canons upon Canons, Burthens and Canons, enow (one would think) almost to sink a stout Frigate, or Bluffe Man of War. Indeed that Statute was made, when *Papish Prelacy* was in its Splendor and *Meridian*, (they even made what Laws they list) yet the *House of Commons* have attempted at it, more than once; and our blessed Saviour absolutely condemns all *Clergy-Domineering* one over another, that whatever the *Princes of the Gentiles* do, in exercising Lordship and Dominion over one another, yet *Clergy should not do so*, 'tis a shame (especially) for *Apostolical men*, and such as pretend to be the *Successors of the Apostles*, that they should not be as ambitious also to succeed them in their *Christian humility*, and *Brotherly kindness*. And I have read somewhere, (I think in *Cook's Institutes*) That all Laws of Men are *ipso facto* null and void, if contrary to the Laws of Christ. And this Scandal (*forsooth*) must be sworn too by the said little Vicar *Harris*, an incomparable person, that not being able to defeat me of my *ancient Rights* and *Profits* of my said Parish of *St. Botolphs* in *Colchester*,

chester, (which have been enjoyed by me above 20 years, and by my Predecessors, *Rectors of All-Saints*, about Sixscore years before, even since the dissolution of Monasteries, yet) the said *Henry Bishop of London* granted the said *Harris* a Sequestration of them, but in vain; yet some hope 'tis not in vain to bring the said Action of *Scandalum Magnatum* against me, and the said *Harris* has sworn already, and the said Bishop has declar'd against me accordingly, That I should say, the said Bishop was ignorant and impudent, and had a hand in the Plot (and that I thereby meant) that the said Bishop had a hand in the *Popish Plot*, or to that effect.

I have heard that the said Bishop has (of all Bishops) been accounted (without reflection) the Protestant Bishop with an Emphasis. But that (ever) any Man should imagine that he was Popishly affected, much less, that ever he had a hand in the *Popish Plot*, (many People say also there is no such Plot) never, never sure yet came into any Man's Noddle (how extravagant soever) to conceive. And if I had hapned to have such a senseless Thought, that I should be so *Bedlam-mad*, to make the said *Harris* my Privy-Councillor, (that came to eat the Bread out of my mouth, and (I thank God) never frequented such Mens Companies, much less Familiarity) is no more possible for any reasonable and unprejudic'd Men to credit or believe, than that I should impart and communicate such fond Scandals to some *Irish Tories*.

Man-catching will, in time, be out of Fashion surely; and I live in hopes, that *Honesty* and *Christianity* will never be so much decry'd in *England*, as it is, at this day in *Italy*, where (when they would express Emphatically, that a Man is an *Errant-Fool*) they describe him with this opprobrious Paraphrase, saying—*The Man is a Christian*; meaning thereby, he is so much a *Coxcomb*, that he ought to be beg'd
for

for a Fool. 'Tis a mighty pretty Age we live in, to be Recorded and Chronicled to Posterity; new and monstrous Diseases require new and sharper Remedies. And I wish there were a Law, a severe Law, made against Suborners and Man-catchers, that they might fall into the same Pit that they dig for others; or, as Perillis, might hanel their own Brazen-Bull, or, like Adonibezek, undergo the same Punishment cruelly invented for others; And that (like him) they might have cause to say, Judges 1. 7. As I have done, (or endeavour'd to do, for here (as in Treasons) we must take the Will for the Deed) so God hath requited me.

—Nec Lex est Justior ulla
Quam necis Artifices arte perire sua.

'Tis fit, Death's Engineers hanel and try
Their own Inventions of Mortality.

Or thus:

'Tis fit, Men witty to destroy, should try
Their own Machines of Death, and by them dy.

And then, from the least of us, even to the greatest of us, we might well tremble to do to others what we should be loth to be done to us, to the hazard or loss, not only of Life, Liberty, but Estate and Family, Honours and Inheritance, in urging, moving, stimulating, persuading and tempting with Money, Lands, Preferment, Preferment, (for there are two sorts of Preferment belike) and sometimes with Menaces and Threatnings to enforce men to damn their own Souls, to murder the Innocent, by form of Law.

Jezabel nick't it in Politicks, when (by the plausible assistance of False Swearers and Man-catchers by her, and her Ministers suborn'd (thereunto) she made the Law, the righteous Law, contribute and

club to the knocking out Naboth's brains, in hopes and prospect of the pleasant Vineyard.

Heaven be prais'd in England for a Prince made up of Mercy and Goodness, admitting no Impressions to gratifie sinister Ends and Designs, or, Revenge, Revenge. Which to a polluted Palate and Gusto, (out of taste, and contaminated with malice and wickedness) relishes and smacks more sweet (as he said) than Mustadine and Eggs: Yet it leaves a curled Farewell: Will it not be bitterness in the latter end?

'Tis an unhappy time, and miserable, when, in a Christian Realm, it happens to prove dangerous, or fatal to a man to speak Truth.

Tacitus tells us, That it was the happiness of the glorious Reign of Nerva, that every man might think what he pleas'd, and speak what he thought: nor was it to be fear'd, that any man should speak against Nerva's Government, wherein no good man could possibly live uneasy.

But now, since our late unhappy Confusions, it has been thought meet, and (without all Controversie) upon legal and substantial Reasons, to alter that old English Maxim—That words may make an Heretick, but not a Traytor; Who, if I might have my wish, should not live a moment.

For Treason, as it is the blackest of Crimes on this side Hell, so it is attended (and most justly) with the most dismal punishments, and everlasting; reaching not only to the loss of the Traytor's Life, and Honour and Estate, but extending for ever to his Posterity. And therefore the Law of England (that is so tender of the Life of a Man, that a Butcher (us'd to Blood, though) but of Bullocks and Beasts) is not permitted to be empanel'd upon a Jury of Life and Death, (as I have heard) is much more tender of the Life and Livelihood of a whole Family and Posterity. And therefore it does well, to require that

that such a Crime as Treason should be well prov'd by honest and legal men, such as fear God and an Oath, not such vile Shacks as will swear an hundred Oaths for Nothing, or a Whisker for Something.

Nay, by the Civil Law, (which is the Municipal Law of most Nations in Christendom) a poor beggarly Rascal is not admitted to be a Witness in any case; *Persona vili non facile creditur*. For Poverty is a temptation to Perjury, with very very easie Subornation, and therefore Suborners do usually (as Jaundice-People do for Lice) search the Gaols for such kind of Cattel, and for Men in Necessity. Wisely (for this cause) does Agur pray to God against Poverty, lest he should take the Name of God in vain; (that is) lest he should through Poverty be the more easily tempted to Perjury, or to forswear himself, Prov. 30. 9. And God forbid that Villany should ever be more prosperous than Innocence; or that the Devil should Reign so powerfully in Mens Hearts and Consciences, that Truth should not dare to walk Naked in Christendom; but be forc'd never to appear in Publick, but (like a Champion in the Lists) arm'd Cap-a-pee for fear of the Enemy. God forbid, That England should have the Plague again, and waste and consume with so mortal a Malady without a Remedy; or that the righteous Law, (the best Remedy) should so be abus'd, as to make the Remedy worse than the Disease, or exasperating the Humors confederate with the Disease.

That High-Priest was a Devil Incarnate, that (under colour of his Sacred Robe and Function) poyson'd his Adversary with the Consecrated Host or Sacrament, making the Bread of Life his Bane.

And hard is the hap of those Patients, that are left to the sad choice, either to dye by their Disease, or by the Remedy, the hand of the Physician;—hang choice.

Thus

Thus *Statesmen* that consider not the design of God, and the order of Nature, in such infinite variety of Faces, Features and Complexions, in defiance and despite thereof, will not follow those best and surest Guides, but by *excentrick motions* of their own, to make all men alike and uniform, (which is impossible) sometimes deform all things: The Church is not the less, but the more beautiful for its precious stones, although they be of different and divers colours; and this is promis'd, *Isa. 54. 11.* Nor is it to be done, what some People contrive to make all men, or all Christians alike and uniform, except by putting out all mens Eyes, and cutting off their Noses; which is a bloody, bungling, ugly, monstrous, misshapen, unnatural massacring, horrid and cruel method, and yet then, even then, there will be some Non-conformity; Alas! alas! the old Garment of the Church was not of one colour, but wrought about with divers colours. St. Peter of one judgment, and St. Paul of another. The Samaritans would not receive Jesus Christ; whereupon James and John were clearly for an Inquisition Fire (and Fagot) to consume them, Luke 9. 54, 55, 56. But the Lord of life rebuked them, and told them, They knew not what manner of spirit they were of, for the Son of man came not to destroy Mens Lives, but to save them. What's worse, than for Nursing Fathers to become Saturns, and devour their own Off-spring? Let Magistrates rather imitate God, that sends his Rain upon the just and unjust; the Sun shines on Dunghils, as well as Gardens. Yet some Men are so hardened to Folly herein, that they will not be taught, no, not by their own Mistrifs, Experience, woful Experience, the Mistrifs of Fools. Did not the Spaniard lose the United Provinces of Holland, &c. by forcing Men to Popish Uniformity with Fines, Jayles, Confiscations, or the Inquisition? Eating up God's People, as they eat Bread; and

and making God's House (that should be a *House of Prayer*) a *Den of Thieves*. And are not the said *United Provinces* by the contrary Arts and *Politicks* (of *Latitude and Comprehension*) become the great *Arce-nal of Arts and Arms*; and the great *Mart*, not only of *Europe*, but of the whole world? And the *Blood and Ruine* (that those *Draco's Laws* writ in blood by the *High-Commission Court*, *Jayles* and *Pillories* caus'd in *England*) is too fresh in most *Mens* memories to need repeating: Thus the *Spaniard* converts the *Americans*, forcing them to Heaven upon pain of death.

Nor could all the Art of Man or *Rome* to this day find any *medium*, or *middle way* betwixt *Freedom* and *Force*; betwixt *Liberty of Conscience*, and an *Inquisition* in *Spain*: For *Force* is *force*, though severer in some places more than other; and is but the *Inquisition* in *Characters*, or *Short-hand*; they are of the same *Nature*, begot and made of the same *Principles*, and *malus Cervus, malum Ovum*; a good Bird cannot come of an ill Egg. But *Solomon* says, *Bray a Fool in a Mortar*, yet will not his *Folly* depart from him; as if he should say, *Fools must be beaten* to't (like the *Wives of Moscovy*) before they be good.

Go, *Wise-men* go—go make the *Stars of Heaven* all alike, *uniform*, and of equal bigness, light and influence, with your *Projects* for *Uniformity*; or play the *Taylors*, and cut out a *Coat of uniform shape* daily, to fit the *Moon* from day to day.

But let fierce and fiery *Persecutors* (of all that are not *uniform* like their *Infalibilitie*;) hug themselves, and hug one another, in the laudable employment of an *Executioner*, undaunted with the fatal success of *Nero's*, *Dioclesians*, *Julian's* the *Apostates*, and all such, in all *Ages*, none whereof (so sure is *Divine Vengeance* entail'd upon them without so much as one *Exception* in the *Horrid Rubrick*) ever escaped

escaped dismal *Exit's*; whil'st every honest Man amongst us, will no more fear to *act* than to *suffer*, with a *Courage* that becomes a *Christian*, and an *English-man*. Read a Propheſie of the nature and downfall of the High-Commission-Court, Inquisition or Persecution, in *Luke* 12. 45, 46. Time was, when *Athanasius* himself was cry'd down for an *Heretick*: For *Truth* can *subsist* comfortably amongst *Christians*, in the *absence* and want of *outward Peace*.

But neither *outward* nor *inward Peace* can *subsist* long amongst *Christians* in the *absence* and want of *Truth*.

Of old, *English-men* could praise God, some *secundum usum Sarum*, some *secundum usum Bangor*, (as every one liked best) and no quarrel about the matter.

The *Cope* then and *Surplice* (we see) should still, by the *Act of Uniformity*, be retain'd amongst us; but, only at the *Celebration* of the *Holy Communion* in King *Edw. VI.* time) commonly called the *Mass*, and are the very garments the *Popish Priests* wear at this day whilst they say *Mass*.

But you do not hear me say, (as one rashly did) That the *English* shou'd the *Pope* out of *Doors* so hastily, that he had not time to take his *Garments* with him.

Nor yet with the *Brain-sick Bishop* of *London*, bloody *Bonner*, jeering (when he heard that we had retain'd some of the *Romish Ceremonies* and *Weeds*) said; So, so, they have begun to *tast* of our *Broth*, and in time they'l eat of our *Beef*. (But 'tis so fat, larded and luscious, that he must have an *Ostrich-stomach*, a raving *Boulimy*, or the *Canine-appetite* and hungry *Fever*, that can swallow all that comes (as most people do) without *chewing*. God bleſs us, from such *London Bishops*, for they have been ominous sometimes.

Thus have I, at mine own peril, without faith or hope in any man's assistance (for there are few men of
Truth,

Truth, or friends to Truth, or *true friends* in this World of *Flattery* and *Hypocrisie*) but only by the assistance and infused courage from God alone, have I made this bold Adventure, to tell bold Truths; such as no man else either *did*, or *durst*, to charge all the *cringing Clergy* with *Non-Conformity*, that use to be so *washpish*, *stinging* and *stingy*, against *Non-Conformists*. For now they'l be sensible, that at the same time that they roar out *Anathema's* against all *Non-Conformists*, and *egg on* every little *Jury-man* and *Church-Warden* to *Present* them, they do with the same *out-stretched jaws* and *open mouth* publish their own *Doom*, and *Sentence* themselves amongst the rest. And is it not just, that quarrelsome men that love to be dealing *Blows* amongst the quiet *Neighbourhood*, should meet with some *rugged Counter-Buffes*, when the *old man* is too much provok't? We see 'tis some *Privilege* to *sin in good Company*, in the *Company of Singing-boys*, *Singing-men*, *Bishops*, *Canons*, *Prebends*, *petty Canons*, and *Cathedral-men*, especially when they are not only *great*, but *cruel* and *fierce* to mark what is done *amiss*? nay, and to strike too if it were not for fear of *hitting themselves*.

Gramercy Charity—or rather *self-love*: which last I usually look't upon as a *Weed* (and so it is) but I see it is good for something; nay, more *medicinal*, and has more *vertue* in it (we see) than some *mens charities*. Then, *Charity*, (*Huffy*!) stand off, keep your 'loof and your *distance*, all you could do for *Dis-senting-Judgments* (hitherto) has come to nothing, what prevailing *Rhetorick* can there be in *cold Charity*, especially this *Frosty Weather*?

And come hither my dear—my dear *self-love*—*Gramercy self-love*, for thy sake alone *Non-Conformists* shall be hereafter more *conniv'd*, *wink'd at*, and *embrac't*: *The mercies of the wicked are cruelty*, but the *self-love* of the wicked is their only *charity*,
and

and the only remedy against their cruelty. Blessed be God (for I have found it true by frequent, repeated and multiplied experience) that the more opposition and rage I have been expos'd to, by the malice and cruelty of wicked and revengeful men, the more extraordinary assistance I have had from God in some remarkable, unexpected and strange Providence.

No man of my Quality having been more oppos'd, and no man of my Quality more blest; like Israel, the more they were afflicted, the more they grew. God give a blessing to my poor endeavours to do much good, if (at least) they have but so much vertue as Common Ink, to allay the spreading venom of such Ring-worms, whose fingers itch to be at it, in the Portugal, and Spanish-mode of Inquisition and Persecution; which has made a Desolation, Rebellion, Poverty, want of Trade, and Depopulation in those Countries, rather than any great Conversion (how Hypocritical soever) to the Roman Faith. But, ye fools, when will ye be wise, saith holy David, Psal. 94. 8. as if he should say, Will you—ne'r be good? 'till you're beaten to't with your own rods?

Go to—and let men of little and narrow Souls (incapable of any love or regard to the publick good, and their Countries welfare) smile at the Improvidence of such as (like Lamps and Torches) waste, scorch, and consume themselves to enlighten others. And if the Cathedral Highflyers, or any Bishops be offended that I have thus publickly rebuk'd before all their publick transgressions, and defiance of the Act of Uniformity, in the said Illegal Rites and Ceremonies, they may (in part) thank the peevishness and frowardness of some that occasion'd it; irritated perhaps thereunto by that old inveterate and everlasting piece of malice and hatred, S. J. S. who has always (though always, in conclusion, to his own shame and loss) endeavour'd to set men upon me, by getting false Calumnies and Slanders invented in his

his hollow and canker'd Breast, to which one-ear'd men giving credit, and therewith also prejudic'd and pre-possess'd, and (knowing my Spirit and Temper, not over-patient to bear Affronts) he knew there would be (what he labour'd for) a Quarrel: I know it is a Devilish thing, and the very daily work of the Devil, to devise wicked imaginations, and with a proud look, lying tongue, hands ready to shed innocent Blood, and feet that be swift in running to mischief, to be a false witness that speaketh lies, only to sow discord amongst Brethren:

And are the six, or rather seven things that are abomination to the Almighty, Prov. 6. 16, 17, 18, 19. Yet, he that created Light out of Darkness, and life preservation to Israel out of the malice of Joseph's Brethren in selling him to the Gypsies, and unity and amity to his people by mens Difference and Dissentions, can (and I hope will) create beauty and order out of our Confusions, Chaos, Disorders and Discords, and out of the eater bring forth meat, and out of the strong sweetness, and Truth and Light from the Collisions, Interferings, and mutual strikings of the hardest and blackest Flints. Thus the contentions of Paul and Barnabas tended (by their Parting and Dissentions) to the more nimble Propagation of the Naked Truth. Therefore be not all of a flame, like that fiery-fac'd bloody Bishop Bonner, against all Dissenters and Non-conformists, Bandyng and Echoing the word, Heretick, Heretick, at one another, and to and again. For the servant of the Lord should not strive, should not be a Jupiter Altitonans, a Boanerges, all for consuming and destroying with fire from Heaven, or Earth; (ye know not what manner of spirits ye are of.) A Bishop should not be a striker, *μὴ πλῆκτης*, (that is) no Persecutor, no striking (at second hand) signifying and giving aim to the Magistrate, where, and whom, and when to strike, as well as no Gladiator, *μὴ ἀναχὼς*, not a litigious Informer nor Promoter.

ter, but a stranger to Law-Suits and Contentions, (as Plaintiff especially) either through covetousness, in hopes thereby to enrich themselves by begging their Brethren, like the said old Bonner, that seem'd to be in Fee with the Gaolers and the Hangman. But bid farewell to the plum'd Troops and the big Wars, that make Revenge virtue; but in patience, forbearance, temperance, and in meekness instructing those that oppose themselves, or are Non-Conformists; concluding (as I will) with wise Gamaliel, that even for your own sakes, ye ought to take heed to your selves, what ye intend to do as touching these men, Act. 5. 35, 38, 39, 40. And now I say unto you, Refrain from these men and let them alone; For if this counsel or work be of men, it will come to nought, But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.

And to him they agreed.

Postscript.

I'LL add but one Argument more, and 'tis the slenderest in all the Artillery of Logick, but for Home-thursts, (like a Vipers tongue, 'tis slender indeed, but) most Mortal and Irresistible; 'tis called, *Argumentum ad Hominem*, like Rom. 2. 22. Thou that sayest a man should not commit adultery, Dost thou commit adultery? so say I; Thou Adulter! Art not thou a transgressor of the Law, and Acts for for Uniformity? Is not Adultery against the Common-Prayer-Book? Is not an Illegal Ceremony-monger a Non-Conformist? Is not an Adulterer a Non-Conformist? Is not a Noddy, (I should say) Nodder

Nodder to the Altar, to the *East*, a Non-Conformist? Is he so? Why, then thou old formality! thou whip and spur! Will no pace serve thee but a *Gallop and Tantivy*, Foot and Horse, Companies and Troops, Trot and Gallop? On what Service? What Expedition? To rout a Conventicle? Have a care man, and fly, fly, get out of harms way, for fear they face about and rout thee for a Non-Conformist, and take from thee (thy pride and joy of thy heart) thy 2, 3, 4, 5 Spiritual Promotions. Ha!

Non-Conformists? *Is that the Word?* one would think, thou shouldst (for thine own sake) hereafter be good to Non-Conformists, thou dull *Coyner* and *Forger* of Ceremonies, (thy chief Religion) in defiance of the Holy Acts for Uniformity! You, that would have all Non-Conformists undone, Body, Soul and Estate, you that are all for Cursing and Imprisoning; all for filling Hell and the Gaol, come on, How do you like this deprivation for Non-Conformity? How does this *Stone-doublet* fit you? you that breathe nothing but Gaols, Fines, Confiscations, Suspensions, Hell and Excommunications, and Writs in the Rear of it.

Thou wicked and unjust Judge! dost thou Sentence, or Excommunicate *some* Non-Conformists, and not *all* Non-Conformists? and dost thou partially spare thine own Nodding, Superstitious, silly self? *James 2. 1. My Brethren, have not the faith of our Lord Jesus Christ, (nor the Laws of God and and the King) the Lord of glory, with respect of persons. Either, all being guilty, let all suffer; (but where shall we get Executioners?) or else being guilty, (as in general Mutiny) none suffer: Otherwise, James 2. 3. Are ye not then partial in your selves, and are become judges of evil thoughts?*

Then do not bespeak Grand-jury-men, to make *flesh of one, and flesh of another*; but either spare *all*

M

Non-

Non-Conformists, or spare *no* Non-Conformists, small nor great, Lay-man nor Clergy-man, Bishop nor Arch-Bishop, Dean nor Chapter, Singing-men nor Singing-boys, Register nor Sumner; no, nor Justices, nor your selves, Grand-Jury-men, spare *all or spare none*, from the greatest to the least; from the *Bench* to the *Bar*.

Dost thou say no Non-Conformists ought to be sworn of a Jury? Ha! let me hear this again, *Is this Law?* That no Transgressor of the Law shall be either Judge or Jury-man? turn thine eyes inward, look into thine own Breast, and then tell me, *Is this Law?*

What? Shall no transgressor of a Statute be a Judge or a Jury-man? not one Whoremaster, Drunkard, Extortioner, nor Blasphemer, Curser nor Swearer? Or, is the transgression of the Statutes for Uniformity *the greatest transgression?*

There's no reason for that, but we'll admit it, rather than spoil good discourse: and then tell me, thou silly Superstitious deviser and observer of Illegal Ceremonies, thou *Cloud* that would *overcast* all Religion, Dost thou think to escape the Inquisition by the works of *Darkness*, and *Clouds* of thine own making? Art not thou also a Non-Conformist?

The *Millenaries* have long expected Christs Personal Reign upon Earth, when the Saints shall judge the World; but all in vain, for now one Non-Conformist condemns another, a Non-Con—on the Bench, a Non-Con—at the Bar; pretty, I protest—*Vice corrects Sin*: Fait and Trot, and by St. Patrick, 'tis well a fine, Joy.

If ever Popery come to be the State-Religion, as it was for hundreds of years, in *England*, then those that assert it for good Law, That no *Non-Conformist* shall be a *Jury-man*, has cut all our Throats, defeated all our Estates, Liberties and
Proper-

Properties, with that one Breath, Pestilential Breath? For where are our Lives, our Liberties, our Properties, *our All* by the Law, *if it be Law*, to have none but Conformists Jury-men, if ever we live to see none but *Papists*—*Conformists*, which is not impossible? This it is to wyre-draw the Law only to serve a trick, or a turn, or a present occasion; this furnishes the Papists with a fine lash to lash us, and by Law too, our own Law.

Judges and Officers (saith God, *Deut. 16. 18, 19.*) *shalt thou make thee in all thy gates, which the Lord thy God giveth thee, throughout thy Tribes.*

And they shall judge the people with just judgment:

Thou shalt not wrest judgment, thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous: (that is) such as would be wise and righteous, if it were not for the Gift or Reward.

But, wo, wo, *Wo be to them*, (saith the Prophet) *that decree unrighteous decrees, Isa. 10. 1, 2, 3.* and that write grievousness which they have prescribed; *To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless. And what will ye do in the day of visitation, and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory?*

Loth, very loth, will such men be, that such measure as they meet, it shall be measured unto them again: then will they curse the keeping of false weights, and false measures, one to buy by, and another to sell by, except they (indeed) intend to be Weather-cocks, (that is) Conformists (yet never true, nor stable, but only true) to every Wind that blows strongest.

But this is the wisdom, the honesty, and the policy, mean while; men might blush, if they had any blush or grace in them; this is a kind of blind

Devotion, or *Implicite Faith*. Thus have I known a *willing Court*, rare and ready at an Execution, right or wrong, upon a Bishop's *significavit*, send a man to Gaol, when the Bishop (to my knowledg) granted that *significavit*, (of one Excommunicate) and knew no more of the matter, or whether just, or the merit of the cause; (*more than the Man in the Moon*) but by *Implicite Faith* in the Register, or his *Eccho*; I mean, Mr. *Formality*, called a Surrogate, or Official.

Sinner, you ought to be *Excommunicate*, *Suspended*, (saith Register, or Vice-Register:) *Excommunicetur*, *Suspendatur*, quoth *Eccho-Surrogate*. Wonderful Ecclesiastical-Policy, and Kirk-Discipline!

Is there any Wit or Grace, Law, Reason, Conscience or Equity in these Proceedings?

What? Curse men, Damn them, Gaol them, and all by *Implicite Faith* in a Silly, Covetous, Wretched, Extorting, Lack-Latin Register? Sir, *How came you by the Keys* of the Church? These Keys of the Kingdom of Heaven and Earth? These Keys that let in and out to Hell and the Gaol? *Did you come honestly by them?*—speak man—How came you, Sir, to say, First, Take him, Devil?—Secondly, and consequently—Take him Magistrate?—Thirdly and lastly, Take him Gaoler?—And in Gaol he must there lie and die without Bayl or Mainprize, by 3 *Edw. 1. 15*, *How long?*

Until he first *please*, (that is, *pay*) this same extorting Register, 'till, 1. He be pleas'd, and as much he pleases, at the will of this Lord, (or, rather Tyrant, of Souls and Purfes.) 2. He must swear to obey the Ordinary, and (*stare mandatis Ecclesia*) commandments of Holy-Church. 3. He shall then be Absolv'd, and have a *Certificavit* thereof to the Bishop, who then (in course) grants a *Significavit*, and then by Writ to the Sheriff, the poor Excommunicate gets out of Hell, and the other Hell, the Gaol.

Gaol. So that the Register, the Vice-Register, with *Formality-Eccho*, have *all the Keys* at their Devotion; for what the Bishop does by *Significavit* of Excommunication or Absolution, delivering to and fro the Devil and the Gaol; and *all that* the King's Courts consequently do thereupon, are all by *blind Implicite-Faith* in the Register and Eccho, all, in *course* only.

For these *little Sell-souls* do the feat, *vulnus opem-que tulit*, the same hand again; —they Wounded you, and they cure you; the Bishop's *Significavit*, and the Writ *de Excommunicato capiendo*, are but necessary Consequents, and *things in Course*. So, that I say again, it is safer, 1000 times safer to anger the Great Turk, or Great Mogull, than a sneaking, rascally, covetous, extorting Register, or Vice-Register, that buys, or hires the Sell-soul place, (to my knowledg) and if he buys the Devil, he must sell him.

Thus, I think, we *English-men* are at a fine pass, when our Souls, our Bodies, our Properties and Liberties lye at *this loose lock*, whilst a Register or Sumner keeps (really and truly) *the Keys* of all.

To see an *old Formality-Priest* sit in the Court of *Arches*, behind Noon, as if (forsooth) they could do nothing *without the Keys*, (for fashion sake) which Mr. *Necessity-Priest* has at his Girdle hanging, and represents the Archbishop, (who is absent, about *greater matters*, than *Markets of Souls*) and looks just like the *Divinity-man* (amongst the Civil Lawyers in *Trinity-Hall in Cambridg*, called) Mr. *Necessity*, because he has no Law, but they are troubled with him, (poor man!) because they *cannot pray* without him. Quite contrary in *Doctors-Commons*, they *must*, they *must* upon *necessity* be troubled with this *Hackney-Journey-man-Divinity-driver*, because (the mischief is) the Doctors (good Souls, are *willing enough*, but alas! they) *cannot Curse* and

Deliver to the Devil *without him*, nor Absolve *without him*; although the Money for Absolution be not only agreed upon, but they have the Livery and Seizin thereof in their Pocket: Why? What must be done then? *give the Word for Mr. Necessity*, (the Arch-Bishops Representative, or (in inferiour Courts) the Bishops Representative, or the Arch-Deacons Representative) Come hither—Mr. *Necessity*—nay, hold up your head, and look like a Man—sit down—put on your Hat—

Mr. *Necessity*—you must Subscribe this Curse, or *Anathema*; yea, quoth *Necessity*, give me my Spectacles, and Pen and Ink.

This fellow makes no more Bones of a Soul, than if it had not a Bone in it; nor knows wherefore it is delivered to Satan, or, more of the matter, or merit of the Cause, than the most Reverend *Arch-Bishop, Lord-Bishop, or Mr. Arch-Deacon*; that are miles off, and absent, *I'll depose for Mr. Necessity*, he knows no Law, Civil-Law, nor Uncivil-Law; all he minds, or knows, or enquires, is only—*Where's my Gray-Groat* for subscribing the *Anathema*, or Curse? Is it a good Groat? I take no *Brumblings*, no *Brumming*, I.

Then if ever the Soul be Absolv'd, then Mr. *Necessity* has a *Groat more* for the Absolution-Oath; he cares not how many are delivered to Satan, *so many Souls, so many Groats* in his Pocket, ready Money: but, his vertue is, he Prays as hard for their Absolution, for every Soul Absolv'd is as good as a Groat in his Pocket.

*Mr. Necessity to Curse takes pains,
But Registers and Doctors get the gains.*

Copy-hold at the will of the Lord is the basest Tenure, but that is regulated and bounded by custom, and kept within the limits of reason: But in this
case,

case upon the good will, pleasure or displeasure of these Ecclesiastical-fellows, depends all we have, all our Liberties and Properties, of Noblemen, Yeomen, all, all are held at the will of these Spiritual Lords, or rather Holy Tyrants, I mean, Sumuers and Registers, and such bran, such Sell souls, we none of us can be assured of any thing we have, if they be not curb'd in their career, we cannot say *our Souls are our own*: Are we not at a fine pass?

The thoughts hereof did so perplex the King and Parliament, saith the Lord Coke, (Inst. 1. Sect. 201.) that though in antient time every Official or Commissary might testifie Excommengement (that is, makea *Significavit of Excommunication*), into the Kings-Court, (*Note by the way, that Spiritual Courts were not esteemed the Kings Courts, they must be the then Pope's Courts, or no bodies Courts, except they themselves be Sovereigns*) and for mischief that ensued thereupon (*Ay, Ay, that work was worthy a Parliament, if they knew but how to mend a rotten Spiritual Fabrick that has no foundation in the Word of God*) it was ordained by Parliament (*for Remedy, But was not the Remedy still the same with the Disease?*) that none should certifie Excommengement but the Bishop only—(*there they hit it.*) —

Did no body ever hear of a Gentleman (he shall be nameless for me) that would needs have a Hat button'd up of the right side; but happening to put it on the wrong way, stamp'd and star'd (*like mad*) at the Haberdasher, Sirrah, quoth he, did not I speak for a Hat that button'd up on the right side? yea, quoth the Haberdasher, but that will cost ten shillings more; cost what it will cost, quoth Gallant, (that had more Money than Wit) I'll have it: so he was glad to go home and bring him the same Hat again, and putting it on right, all parties were pleas'd.

Or, him that bespoke a Picture of a Horse lying

lying (*tauveing*) upon his Back, and the Painter brought it, and set it before him *en passant*; at which disappointment that Gallant rav'd, 'till going home (and for more Money) he brought him the same Picture turn'd *topsie turvy*, and so the fool was pleas'd.

Was fault found with the *Significavits* of Officials, Commissaries, &c. Oh, then let the Bishop (for the future) send them to the Kings-Courts. Ay, well, 'tis done; And what are you better? when Bishops signifie, just as Officials certifies, *Hixius—doxius*,—Face about, *as you were*; now the Cap (I hope) is Button'd upon the right side; *Are you now pleas'd, Gentlemen*? Surely you are well helpt up now.

When, God knows, the Bishop is not ubiquitary, Can he be *here, and there, and every-where*? he is but a man, What would you have? Can he signifie of his *own knowledg* the merit of the Cause? Or, who ought, or ought not to be Excommunicate, when he judges, meerly by *hear-say*, and 20 Miles off, and by *Implicit Faith*, in his Proxies, and of his own knowledg knows nothing whether he does well or ill, right or wrong, a meer *Lottery for Souls*?

And if (as *Coke*, Inst. 1. Sect. 201.) a Certificate upon another Bishop's report is not sufficient, much more a Certificate upon a Register, Surrogate or Official's report is illegal and insufficient.

An error in the first concoction (Physicians say) can never be amended in the second and third; so here if the Official miss the mark, the Bishop never mends it, but shoots at random, lets fly at all in Course, and after him, in *Course too*, the Writ follows in *Course*; *Course-doings* to be sure, though the Sell-souls think 'tis *very fine*. It makes *them fine*, that's certain, that's all the good is got by this great mischief to the Kings Liege-people; this 'tis to be wiser than God, and to set up an Ecclesiastical Discipline unknown to Holy Scripture and the Primitive times.

For

For what should a *blind man* do in the Gun-room? he may *Fire a Canon*, and kill a *Friend* as like as an *Enemy*: or, fight against God, with *Gods own Sword*, by Goring his Servants, this is to kick against the pricks; to bind and loose, before Christ has *breathed on us*, and given us the Gift of the Holy Ghost, the Gift of *Discerning of Spirits*, or Spirit of Discerning: take the Sword out of the Mad-mans hand, or the Blind-mans hand, he's more like to do *mischiefe* with it than *good*.

Except it were lawful to have an Ecclesiastical Discipline, that (like an *Essex-Jury*) *hang half*, and *save half*; or, like drawing of Cuts for Souls, *long Cut* or *short Cut*; or, like *David's Revenge* upon *Moab*, making them all lie down in a Field, Men, Women and Children, then stretching a Line through the middle of them, on one side to put to death, and with one full Line to keep alive, 2 *Sam.* 8. 2. A most nimble dispatch, and compendious way of Execution.

There's some hopes yet for a *true man* to escape, by *this Lottery*, but we are worse; Is there any Whores, Whoremasters, Swearers, Blasphemers? &c. *let them live and 'mend*; what Ecclesiastical Discipline did ever correct a *Debauchee*? But is there ever a *true man*, or one that dares *speak truth* in a Province? *Sumner*—search him out, *Cite him to Court*—Come—hither—*Sirrah—Villain, you Rogue*? you speak truth in an Age of Sycophantry, Pimping and Pandering—make an example of him, Indict him, Sue him, Article against him, Swear against him, get Witnesses to swear that he spoke scandalous Words against the great Lord Bishop; Ha, Sirrah! Have we got you within the swing of a Statute of *Scandalum Magnatum*?—we'll swinge him with a Vengeance.

Ay, Ay, it is even so, *you are in the right on't*, Who dare deny? you have got the *whipping hand* of him,
be

be sure you keep it ; it shall go hard else, if *power* can but be persuaded to *make cur'sie* to Revenge. Yea, yea, Did you never see the Character of a *keen over-grown* Churchman, Drawn (by a *Pen*, not a *Pencil*) in all his *Bloody* and *Bloaty* Features ? 'twould make a man *Spew* to look at him *in that grim*, with his two *Apendixes*, *Hell and Goal*, attending his *Beck*.

In good time, I have it at their Service, so *Drawn so the Life*, he that runs may read his Name in Characters, and *digito monstrarier & dicier, hic est* ; I'll let you see your own Faces in my *Mirroure*, the *Successors* of (the cruelty of) *Bloody Bonner* !

Men born to ruin will never take warning, yet History will tell them, that a *Bloody Joab* never came to the Grave in Peace ; and the Persecuters were *choak't* with the Blood they *spilt*, or *drown'd* in the *tears* of the Widows and Orphans that they made. For Heaven has Ears, and there is a *secret Nemesis*, a Divine Vengeance that pursues him and finds him out, *Lurk* he behind what power he will, to hide his hated Head from God's Justice.

*Hodg, like a Horse-leech, still for Blood doth thirst ;
By Blood the Villain liv'd, by Blood he burst.*

Come, strike then, and feel how *hard* it is to *kick* against the pricks, you'll find, that striking the *Naked Truth* is striking a *naked Weapon* with a *naked Hand*, the *harder* you strike, the *deeper* you are gasht ; try as soon, as often as you will.

Iniquity and Cruelty will in time meet with its match, in this World ; at least, truth shall Conquer, (as Christianity got ground) in the World by *suffering*, when the *Blood* of the Martyrs were the *seed* of the Church.

Therefore let false men *strike and spare not* ; *show* as much *Plodding Policy*, (after Revenge.)
Craft

Craft and Cruelty, as the Devil can teach them, when they lay their Heads together, yet, with all this Aid, 'tis impossible to prevail against God and his Truth.

Did you never see a *Grey-Hound* stare when he had lost a *Hare* in an unhappy Bush, that stood by the way, just when he was at the very *clique*, and gaping, to mouth her? even so have I seen a cunning Politician stare, as if out of his *Wits*, or, at least at his *Wits end*, when some sudden cross Providence (by him call'd *strange accident*) has given his *Devilship* the go-by: then, then, to see him stare and stamp, fret and curse, rave and roar (like a *Lion* in a *Grate*) that would be mouthing, but for the Barriers.

Go, then, you subtle Persecutors! fret, and be molt in your own fat, and live (like the *Greenland Bears* in Winter) upon your own Grease, as long as it lasts, whilst,

*Truth, like Muscovy-Wives, and th' Walnut-Tree,
The more they are beaten (still) the better they be.*

Well, this I'll say for the Pope, and a fig for him, (but we ought to give the Devil his due, much more the Arch-Bishop of all Bishops) the Pope, I say, give him his due, builds the *Fabrick* of his *Ecclesiastical Policy* rationally, if his *Foundation* were true: But Protestants do not, that confess themselves and their Churches *fallible* and *frail*, as does the Church of *England* in her 19th Article of the 39.

For what non-sence is it for any Man or Church to Curse and Damn a Man for a *Heretick*, when we confess our selves that we are *fallible*, and consequently may err in our Judgment of the Man or his Faith? Shall blind men shoot a Crow? I hate this Hitty-missy. Whereas the Pope, grant him this

Theoreme,

Theorem, (that he and his Church *is infallible*) is in the right on't, let him Curse who he will, and from Morning to Night, for ever and aye; for, if he be infallible, he only can draw this Sword of the Lord (*Excommunication*) and yet be secure that he fights not against God, which Protestants (that confess they may *err* even in Matters of Faith) can never be sure of.

'Till the Church then can get Eyes to see and discern Right from Wrong infallibly, and a Sinner from a Saint, and a Believer from an Infidel, and Truth from Falshood (indisputably and not fallibly and uncertainly) let them down on their Knees and pray for the Conversion of one whom they judge an Infidel, and then leave him to his Maker, to stand and fall, and pray to God to tye up their Hands to the good Behaviour, to Charity, Meekness and Humility (wherein they can *never err*) which would well become them, better than all this Ecclesiastical Artillery, (which has ruin'd Christendom) and rather let them break, than uphold this Money-Trade, and Merchandize of Souls, especially in this her weak and Militant State.

How have the Churches, the Councils, the Fathers, the Canons, Clash't and Thwarted, Curst and Condemn'd one another to the Pit of Hell? it would make a Man's Heart ake to read Ecclesiastical Histories; and to hear the pious Bishops complain that they never knew any good come of any Convocation of Bishops, Councils, nor Synodmen: and one guelt himself, to make himself Canonically uncapable of *Lawn-Sleeves*.

How did the whole Christian World (who were all *Arrians*, and deny'd the Divinity of our blessed Saviour) curse that poor single *Non-conformist Athanasius*, (Nick-naming him) *Sathanasius*? Banish't him, and Suborn'd false Witnesses against him, and try'd him for his Life for Murder? whilst on the

the contrary, our Church of *England* declares that no Man can be saved that does not believe all the Creed of *Athanasius*; and the Comment (in words of his own, not in Scripture-words) of the Holy and Sacred Trinity, made by him. Though a Man does believe the Holy Trinity declar'd in Scripture, yet *if he will be saved*, he must believe all the *Athanasian-Creed*. I do not know any Man that does not believe it.

But, all the Common-Prayers-Books in the World, and all the Acts for Uniformity, nor all the Kings and Parliaments in the World, can never make any thing *true* that is *really false*; nor make any thing *false*, which the Holy Scriptures plainly says to be *true*.

As, for Example, suppose there be some Mistakes in the Common-Prayer-Book, by false Printing, or, in the Table to find *Easter* for ever, yet it is Statute-Law.

But that cannot make a thing true, which is *Mathematically false*; nor can any Statute make a Child of God a Child of the Devil, though Anathematiz'd for a Heretick.

And how good Bishops have bewail'd the *Diocesan-frame* in our days, see pious Bishop *Hall's* Confession of the Corruptions in Church-Governours and Government (*I am not singular*) in his *Modest Offer and Peace-maker*: See the Incomparably Learned Bishop *Usher's Model*: See Mr. *Alesbury's Confession*, especially, p. 21, 24, 28, 104, 169. See Mr. *Baxter* of Episcopacy, or (in short) the *Postscript* thereof. See Dr. *Stillingfleet's Irenicon*, (how does self-interest hoodwink the wise?) writ before he became a Dignitary-Ecclesiastical. Or, see Bishop's *Gauden's Hiera Epist.* particularly p. 263, and 287. with which I'll conclude—

‘I neither approve or excuse the Personal Faults of any particular Bishops, as to their exercise of their

‘ their Power and Authority ; which ought not in
 ‘ weighty Matters to be managed without the Pre-
 ‘ sence, Counsel, and Suffrages of the Presbyters,
 ‘ such as are fit for that Assistance.

‘ The want of this St. *Ambrose*, St. *Hierome*,
 ‘ and all sober Men (*mark that*) justly reprove, as
 ‘ unsafe for the Bishops, and Presbyters, and the
 ‘ whole Church.

Now I have done, at the long run with my Na-
 ked Truth, expos’d to the World, without Power,
 without Worldly Interest to support it. It is u-
 sually thus, those that *worst may*, are often put to
hold the Candle to their betters ; yet, like *Link-*
boys, many times get nought of the Gallants, but a
kick for their pains.

But, Ple shift the better, having a King to my
 Friend, a Glorious King (to Patronize me, and
 vouch against all *Bloody Religions*) *Charles I. Eik. Ba-*
fil. Advice to his Son, our Gracious Sovereign,
Charles II. (in these words.)

‘ In point of true conscientious tenderness, I
 ‘ have often declared how little I desired my Laws
 ‘ and Scepter should entrench on God’s Sovereign-
 ‘ ty, who is the only King of Consciences.

‘ My Counsel and Charge to you, is, that you se-
 ‘ riously consider the former real or objected Mis-
 ‘ carriages, which might occasion my Troubles,
 ‘ that you might avoid them.

Will nothing but *Sanguinary Counsels* (yet) please?
 Are we no further (yet) from *Rome*? Not yet?

Dost thou not feel me, *Rome*? Not yet? Is Night
 So heavy on thee, or, my weight so light?

(*May Church of England say,*) Have we so long
 Been quitting *Rome*, yet not quite from among?
 Christ and his Church by *Blood* are glorious gawn,
 But not by others Blood, but by their own :

Whilst

Whilst Antichrist and's Church are *Monstrous* grown
By shedding *others* Blood, but *not their own*.

Bless us! the *Monster Tawns* and *Glares!* (don't start,)

In nomine Domini; stand, speak, say—What art?

A Bishop? sayst? the Devil thou art, more like,

Or, *Munster's* Bishop made to hew and strike:

Black mouth to damn, and *Bloody Arms* to fight;

When *Hand-cuff't*, good; we'll do the Devil right;

Of *Flaming-Comet* (long since) have you heard,

With *Tayl hung down* to Earth, and *grisly Beard*?

I'm skill'd i'th' Language of the Stars, and know

That horrid *Meteor*, what it meant; 'twas thou:

Thou *Bonner!* (*London's* Bishop!) seem'd to be

Arm'd, (with this *Hellish Black Guard*) Cap-a-pee.

Ordain'd (it seems) and good for nought, but harms;

Like the *French Bishop* Odo, clad in Arms:

That *Coat of Mail* ill suits that *Coat so Gay*,

Filii tui Haccine Tunica?

Satan (once) came, like a *Py'd Pyper*, now

This was a *Fiend* in *Jeast*, in *Earnest* Thou:

By the *Black Regiment* Martyrs chose to die,

That *Naked Truth* might live; and so will I.

After the *French Religion* must we *Dance*,

Now, *Persecution's Ala mode de France?*

Or, shall the *French* find fairer *Quarter* here,

Than we to one another make appear?

A Bishop? sayst? Thou ly'st (Him, *Cornet*, call

Of the *Black Regiment* that *Goals* us all.

NEWS FROM
Doctor's Commons :
 Or, A True
 NARRATIVE
 OF

Mr. *HICKERINGILL'S* Appearance
 there, *June 8. 1681.*

To which is Added,
 An ESSAY concerning the Vertue of
 SEQUESTRATIONS.

IT is too notorious and vulgarly known, that the *Wasplish Swarms* in *Doctors Commons*, have been as *stinging as stingy* against Mr. *Hickeringill*; and the *little Insects* as full of Malice and Venom against him as their Hearts could hold, ever since the Publication of the *Naked Truth, the Second Part.*

And yet, poor Hearts, they had better have been quiet and let him alone, for they always meddle with him *to their hurt*, as well as shame and confusion, and come home by weeping-crofs.

But some Men will never take warning: *Quos Deus intendit perdere de mentat Prius*, was once accounted truth, though spoke by a Stoick.

*Men doom'd to Ruin when their Facts are bad,
 Do blindly run upon their Death like mad.*

We

We will begin (as the Men of Doctors Commons did begin with Mr. Hickeringill, namely) with the Citation, in these Words following.

Robertus Wiseman, Miles & Legum Doctor, Alma Curia Cant. de Archibus, London, Officialis Principalis legitime constitutus, Universis & singulis Clericis & Literatis quibuscunque in & per totam Provinciam Cant. ubi bet constitut. salutem. Vobis conjunctim & divisim committimus, ac firmiter injungendo mandamus, quatenus (ratione literarum requisitorum ab Ordinario loci obrent.) Citetis, seu citari faciatis peremptorie Edmundum Hickeringill, Clericum, Rectorem Rectoria & Ecclesia Parochialis omnium Sanctorum in Villa Colcestriae in Com. Essex, Diac. Lond. Cantiaque Provinc. quod compareat coram nobis, nostrove Secretario, aut alio Judice in hac parte competen. quoscunque in Aula publica infra Hospitium Dominorum Advocatorum London, locoque judiciali ibidem sexto die post Citationem hujusmodi ei in hac parte factam si Juridicus fuerit, alioquin proximo die Juridico ex hinc sequen. hris causarum ibidem ad jura reddenda consuet. certis Articulis, Capitulis, sive Interrogatoriis meram animam suam, salutem, morumque & excessuum suorum reformationem, & praesertim ejus solemnizationem, seu potius prophanationem Matrimonii inter diversas personas clandestine absque eorum Bannis in Ecclesiis suis Parochialibus trina vice publicatis, vel Licentiis sive facultatibus in ea parte legitime obtent juxta Canones & Constitutiones Ecclesiae Anglicanae in ea parte editas & provisas, aliaque crimina & delicta concernen. ei cum venerit ex officio nostro ad promotionem Thomae Doughty, Generosi objiciend. & ministrand. de Justitia sive juramento responsur. ulteriusque factur. & receptur. quod justum fuerit in hac parte: & quid in praemissis feceritis, Nos nostrumve surrogatum aut alium Judicem in hac parte competen. quemcunque

debite certificetis una cum presentibus. Dat. Tricesimo;
May, 1681.

WE live in an Age wherein some Men are grown *Libertines*; and since the Dissolution of the Parliament at *Oxford*, some are wonderful light and wanton, that they *kick up their Heels* at all Correction, and despise a Parliament with as much Courage as they despise God and the Day of Judgment, when they cry *God-damn-me*.

These are very merry Days, if they would but last.

When Mr. *Hickerlingill* came into the *Hall* at *Doctors Commons*, June 8. 1681. He went up to the Doctors, Habited in their *Formalities*, and with their Caps on, and he also put on his Hat; which Sir *Robert Wiseman* no sooner espy'd, but he bid *Hickerlingill* be uncovered: But Mr. *Hickerlingill* reply'd to him in Greek, and to all Sir *Robert's* Repartees; and discoursed for a considerable time: Mr. *Hickerlingill* discoursed still in Greek; at length Sir *Robert's* patience being spent, (and none of the Doctors would find any more Greek to answer Mr. *Hickerlingill* than Sir *Robert* did) it was ordered, that this appearance, and Answer in Greek, only should be Registred as a Non-appearance: Wherefore then Mr. *Hickerlingill* did Repeat in English that he had said in Greek; telling Sir *Robert*, that he first demanded to see or hear their Commission and Authority for citing him thus from his Family and Home, and out of the Diocess where he dwells, contrary to 23 H. 8. 9. And that till it did appear to him that this was His Majesties Court Ecclesiastical, he would pay no respect to it, nor be uncovered before Men that were all (except Sir *Robert*) his Juniors at the University, and most of them very much his Inferiors in many other respects, not suitable to his Modesty there to particularize;

Degree

Degrees (so easily purchas'd) and empty Titles being admir'd by none but Women and Fools.

Whereupon, instead of shewing a Commission, Sir Robert again bid him be uncovered, which still he refused: Then Sir Robert made signs to an old Fellow, a kind of Sumner, to come behind Mr. *Hickeringill* and snatch his Hat off, which he did; but Mr. *Hickeringill* forthwith snatcht his Hat from the said Fellow, and clapt it fast upon his Head, and there kept it during his stay there; throwing amongst them a Protestation (which was read in Court) and to this effect.

The Protestation of Mr. *Edmund Hickeringill*, Rector of the Rectory of *All-Saints* in *Colchester*, in the County of *Essex*, Delivered to Sir Robert Wiseman, at the Hall at Doctors Commons, June 8. 1681.

I Protest against all your Proceedings as contrary to his Majesties Laws and Prerogative, since you will shew no Commission derived from his Majesty for such Proceedings, and whereby you claim Jurisdiction over me, and that by the sight of which Commission, or hearing the same read, I might know whether it were requisite in my case and circumstances to appeal from the same, or make exceptions to the same, if it do not give you cognizance of the Crime, or pretended Crime, objected against me; and whether it be not counterfeited, or not Sealed with the Kings Great Seal of England: The old Ecclesiastical Popish Jurisdiction being (as their Divine-Service and Mass) Foreign, and in a Foreign Language, and exploded by 1 Eliz. 1. by the name of Foreign Jurisdictions, and the High Commission Court (by the same Statute, 1 Eliz. 1.)

set up in the room thereof, being also exploded by 13 *Carol. 2. 12.* wherein his present Majesty obliges himself to grant no more Commissions Ecclesiastical, which makes me believe you have no Commission at all, nor Authority to cite me thus before you: And therefore it is that I will not be uncovered before you, until it appear that you are his Majesties Court Ecclesiastical, by Commission derived from him.

• II. I protest against your Proceedings, because in the Citation of me (hither) there is no mention of the Kings Name, nor the Kings Arms in the Seal thereof, but only the name of *Robert Wiseman*, Knight, and Doctor of Law, and to appear before him or his Surrogate, whereas he is neither *Arch-Bishop of Canterbury*, nor so much as *Dean of the Arches*; and therefore he being (at best) but a Surrogate or Deputy, he cannot have nor constitute a Surrogate or Deputy under him.

III. I protest against your Proceedings, because I am cited out of the Diocess where I dwell, contrary to the 23 *H. 8. 9.*

IV. I protest against your Proceedings, because there is no certain day nor time mentioned in your Citation, to limit and direct my appearance at a time certain.

V. I protest against your Proceedings, because there is no certain and particular *penal Crime* (mentioned in particular in the Citation) to which and for which I am bound to make answer: For it is a *duty*, not a *crime*, for a Presbyter (as I am) to joyn People together in holy Matrimony; nor any Profanation, though the Register get not unmerciful and unjust Fees for a formal License; nor any penalty for marrying People without Bannes or License; nor any thing more customary or more universally practised among the Ministers in the Country where I live, than to marry without Bannes or License:

License: Nor do I acknowledge that the *sixty second Canon* (pretended to be confirmed by King James) is a Law of England, nor any other *Canons* or things that are not enacted and confirmed by King and Parliament; the naked truth whereof none dare deny, without incurring a *Premunire*; the King and Parliament together, having in England the only *Legislative power*. Besides, the *Canons* clash one against another; for those made in Queen Elizabeth's time order, That such as marry without Bannes or License, shall be suspended *ab officio*, for six months only: But the sixty second of King James's *Canons* decrees Suspension for three years; whereby it seems, the Synod-men, the longer they lasted, the more they grew and improved (not in goodness and mercy) but in rigour and severity. God bless us, and all Englishmen from such Legislators; and the bottom of the Plot, and design of that Canon and Prosecution upon the same, seems to be calculated to get mony for Licenses, for the benefit of Registers, Commissaries, Officials, and suchlike motly Crew and Lay-Elders, those Ecclesiastical Fellows, whilst the Ministers and Clergy do the drudgery, and truckle under them, and truckle for them: And is it not a Soul-saving and wholesome Canon, that stops a Ministers mouth, and silences him from Preaching the Gospel for three years together, because a couple are honestly married for Five Shillings, without giving the Commissaries, Officials, and Registers (those *Poscinumma & Crumine mulga*) eleven shillings and four pence more for a License?

VI. I protest against your Proceedings, *Argumento ad Hominem*, because according to your own (not my) *Canons*, no Sentence ought to pass upon a Presbyter, but by a Bishop; and here is no Bishop to hear the Proceedings, and therefore if afterwards any Bishop do pass Sentence, *Re in audita*

in propria persona, He must do it by a blind implicit faith; in the reports of other men, which (I suppose) no Bishop will be so rash as to venture upon.

Edmund Hickeringill.

Mr. *Hickeringill* told Sir Robert, the penalty and danger incurr'd by the said Statute of 23 Hen. 8. 9. for thus vexatiously citing him out of the Dioceses; and threatned Sir Robert, that he would sue him, and prosecute him according to that Statute. But Sir Robert replied, That he would stop proceedings. Mr. *Hickeringill* (not content with that) replied, *Who shall pay me for the vexatious Citation, and unwarrantable trouble and charge you have put me to?* But Sir Robert said nothing to that, nor to the *Protestation*; it might as well have been Greek, for it non-plust all reply.

Nor are all the Sir Roberts (or) Wisemen in England able to answer that Protestation; for who can patch up an old rotten foundation that (at first and at best) was but a Popish invention, not warranted in the Holy Scripture, for a Bishop to vex and domineer, and pill and poll, and plague his Brethren, Clergy and Laity, biting and devouring (what even birds of prey will not do) their own Kind; in spight of the Law of Christ, *Luk. 22. 25, 26.* by illegal Fees, Extortions, Exactions, Citations, Procurations, Visitations, Sequestrations, &c.

Which last is an art so dark and unintelligible, and as little known, as seldom or never insisted upon, of all other the mysteries of Iniquity: which makes me subjoin this following Essay.

But some will say, if *Bishops Courts* be dissolved (as seems to be undeniably prov'd in the *Naked-Truth*, and in a Book (so stiled) lately published; then what are Bishops good for? And what shall they

they do? To which I answer, Let them sit in Parliament, and other Councils, when his Majesty shall think fit to call them; let them say their Prayers, Preach, give Alms, Baptize and Catechise, and do the work of their Ministry; and if that be not work enough for one man, (which was a great deal more than the Apostles ever did, who never were Parliament-men nor Privy-Councillors) then let them perswade the King and Parliament (if they can) to set up their *High-Commission* Court again, and give them *power* (as formerly) to be *mischievous*.

Bless us, (good God!) what would Ambition and Covetousness, Rage and Folly be at, if it could speak? Is not stately Lordships and Mannors, City and Country-houses, vast Revenues, and great and manifold Preferments, enough to satisfy men, but they must rob the Spittle, and be uneasy, except they have power to be mischievous? Well, *God forgive them*, and give them repentance, (that's the worst I wish them) and send them *more money*, and (when they have got *more wit* and *more grace*, then also, and not 'till then) *more Power*.

An Essay concerning Sequestrations, by Edm. Hickeringill.

IF ever any Rags of Popery remain in a Protestant Constitution and Government, (some think) that old Popish Invention called *Sequestration*, will still stand up and plead for its self.

Sequestration is a term of Art well known in the late Times, namely, when Lands in controversy or dispute, or in Abeyance, or in *nubibus*, are put into the hands of an indifferent person or persons to retain the rents and profits, or take

them into custody, till the controversie be decided, and till there be a lawful Incumbent (by Institution and Induction); or, if a Donative, until the Patron do bestow the same upon a Clergy-man.

Sequestration is a *Roman* word, and honest enough, if it had not been so often abus'd; and where Arbitrary Government (as in the late times) comes in fashion, it is of use, of wicked use.

For *Silent leges inter arma*, we must not talk of Laws, of the ancient and fundamental Laws of *England*, when either War, Force, Popery (or its Twin) Arbitrary Government, comes into play, and is on the winning-hand.

The Pope had a Trick of old, when any Bishoprick or good Living became vacant, it should go hard but he would have a snip out of it, before he put in a new Incumbent; and this taking the Benefits into his own hand, he called *Sequestration*, (that is) keeping the profits in an indifferent hand, to be ready for the next lawful Incumbent, having some respect in the *interim*, in making some provision for the Cure, answerable to the profits of the vacant Benefice.

The Kings of *England*, and the Pope, have (of old) had many a shrewd and weary Tugg for the Profits in the Vacancies of Bishopricks, &c. But King *Hen. 8.* and his own Daughter *Qu. Eliz.* (that set the Pope at Defiance) made bold to keep the Profits of the vacant Bishopricks in their own hands (right and good reason), for by 35 *Edw. 1. 1.* the Kings of *England* are declared the sole and only founders of Bishopricks, and Archbishopricks, &c. as other great men of the Realm, and Lords of Mannors, &c. endowed the Parish-Churches; and therefore the custody of the Profits of the Benefice (in the Vacation) belongs to the Patrons, and of the vacant Bishopricks to the King (and not to the Bishops) by 25 *Edw. 5. Anno Dom. 1350.* and by the Statute of

Carlisle

Carlisle, 35 *Edw.* 1. 1. How comes the Pope then and Bishops, to be so busie in sending out Sequestrations in every Vacancy? why, some Men love to be doing, if it be but small Games (*they'l play*) rather than stick out; and send out Sequestrations, if but for the Fee sake; *come, come*, something has some favour. For some Men dare, in defiance of the said Statute, take upon them to Sequester the Profits of vacant Benefices, which the said Statutes do aver to belong to the Patrons, in these very Words 25 *Edw.* 3. Kings, Earls, Barons, and other Nobles, as Lords and Advowees, have had and ought to have the Custody of such Voidances. Besides, Men that love to be dabbling, and have an Oar in every Boat, they think there is some sport in casting the Net, though it does not always bring store of Fish in't,

But a main reason certainly is, That they cannot endure to hear that Ecclesiastical Profits should come *into* (though they came *out of*) *Lay fingers*.

And therefore a *heavy-do they kept* (the Bishops) with Queen *Eliz.* for keeping the Bishoprick of *Ely* so long vacant, and sequestering all the stately Mannors, Rents, Revenues (one of the best in *England* at that time) and putting the Moneys thereof, (as at this day) into (a place ~~that~~ often needs the same) the *Exchequer*.

Putting off the fretting-Bishops with a Complement, namely, that she kept the said stately and rich Bishoprick vacant so long (as only) till she could find a Man *fit* for it. And the Man that *sited her Pretensions* (as he is) would be content to part with the said Lordships, Rents and Revenues, and in lieu thereof take a Pension, was the Man for her purpose, resigning all to the Crown, (from whence they came, and that chang'd the right Abbey of *Ely* into a Bishop's-See, in the Reign of *Hen.* 1.) and in Exchange, contented with a Yearly Pension out of

of the said Exchequer in ready Money when he gets it.

Thus *Hen. 1.* kept the Archbishoprick of *Canterbury* by Sequestration, from the Death of *Anselm* (five Years) till *Rodolph* (a Man for his turn) succeeded; that *Rodolph* that would not consecrate *Thurstan* Archbishop of *York*, except he would swear Obedience to him in the *See of Canterbury*: *Thurstan* scorn'd the Motion, and the Pope took part with *Thurstan*, and bid him not yield an Inch; *Rodolph* endeavour'd to be above him, and the King took part with *Rodolph*, but to no purpose; for the King was glad (at length) to connive and submit.

Nay, that I'll say for the Clergy in Popish Times, and foppish Times, they shall juggle for the Place, and bustle for Profit (where there's any to be got) as well as the best carnal Lay-man of them all.

And the true Reason (in Law) why the Kings, Nobles, Patrons, &c. ought to have this Priviledge which the Pope and Bishops have usurpt) is (saith my Lord *Coke*) because the King is sole founder of Bishopricks, and Patron of Benefices; and at this day, all Donatives (which the King creates) shall (for this reason) be visited by the Chancellor (not the Bishop nor Arch-deacon.) And if the King license a Subject, to erect and found a Church or Chappel, it is to be visited by the Founder only, not by the Bishops; And by parity of Reason, the Churches and Chappels of dissolved Monasteries are to be visited by the Owners only, that bought and paid for them. And for like reason Kings of *England* (before the Pope's Usurpation) as sole Owners and Founders of Bishopricks) did deliver to the Bishop Elect the Crozier or Pastoral Staff, and the Ring, whereby there was a Wedding made betwixt him and his Church-Cathedral, or Mother-Church. And King *Hen. 1.* (being requested by the Bishop of *Rome* to make the Bishopricks Ele-

(give)

(five) refused; but King John was glad to part with this choice Flower of the Crown to preserve the Crown its self; of which otherwise that Bishop had made bold to deprive him.

'Tis true, at this day the Bishops are (in effect) the Kings creatures, I mean of his creation only, and the Election (by the Chapter, &c.) is but *meer form*; but still the Chapter (at this day) does not part with this *shadow*; as neither with their *Grants of Sequestrations*, Licences to Preach, Ecclesiastical Court-keeping, demand of Synodals, Procurations, exacting Fees and Oaths from Churchwardens, (unconscionable Oaths like the *&c.* Oaths, and impossible to be kept) *all, all shadows* that still they *dote on*, how illegal soever, and ridiculous to all *un-biast and knowing Men*.

One would think the Pope might be satisfied with St. Peter's *Patrimony* (as big and rich as all England) in Italy, at least with those many happy Obventions for Indulgences, Jubilees, Miracles, Canonizations, Annates, Installations, Pensions, Consecrations, &c. and not (as he does) claim and get the *first fruits also*, and *Tenths* of every Benefice in Popedom.

And one would think that the *magnificent and extravagant* charity and benevolence of those that founded the Bishop and endowed the Bishopricks in England with *such large Immunities*, Profits, Honours, Privileges, Mannors, Palaces, *Country and City-houses*, &c. might content the *greediest Bishop* in Christendom, without *snipping* some part of the *Fleece* of every *Flock*.

Surely they do esteem themselves of another Make, another Temper, other Metal, and of another Mould than other Priests; or, at least, that the Bishop is the *Man*, and the Rectors and Vicars but his *Journey-men*, or Curates; for so it seems to be intimated by that passage, *Send down upon our Bishops*

Bishops and Curates); and as if the Rectors and Curates in England had not as *undoubted* a Right and *Freehold* in their Benefice as a Bishop in his Bishoprick; which (*as they certainly have*) so they cannot be deprived or lose the same, *but by twelve Men of their Peers*, according to those Statutes (that one would wonder at the impudence of such as dare invade them) namely, 9 Hen. 29.—25. 25 Edw. 3. 4.—28 Edw. 3. 3.—36 Edw. 3. 15. 17 Car. 1. 10. And they will certainly come within the danger of those Statutes whenever they are so venturous as to trust to their Sequestrations as a Title in Law, or think it sufficient whereupon to ground an Ejectment, or dispossess any Man of his Possessions; whether his Title to that Possession be good or bad, it is not of spiritual cognizance; for a Benefice, whether void or not void, shall be tried by the Common-Law. And God keep us all and our Freeholds from *Arbitrary-sway*, and out of the hands (shall I say?) clutches and paws of *greedy dogs*, that can never have enough, I mean unreasonable and wicked Men, “who shew their abilities in nothing more than “being able to crush; the more’s the pity, (I say a- “gain) that they should have more power than wit or grace.

“Thus in the days of Popery, if there hapned to “be in any part of the Land, a supereminent piece “of good Land, fat Meadows, pleasant and stately “timber’d Woods, a serene Air, a rich Soil, and “a convenient Situation and Habitation, then the “Church-men Fingers itcht to be at it, and then— “Hey for St. Clare, St. Catherine, or St. Benner. “The good Land was soon converted to Popery and “Superstition, and became—the Holy Land, and “Church-land, belonging to an Abbey, Priory or “Nunnery of the Benedictines, Franciscans, Dominicans, Carthusians, &c.

“And

" And though this *Spiritual Fingo Janutus* is clear
 " enough discovered in *England*, yet still the same
 " itch sticks to some Mens Fingers; and they are
 " still in defiance of Statutes, (Mens Proprieties,
 " Advowsons, and Lay-fees), *scratching and claw-*
 " *ing, fingering, and playing their Tricks* and their
 " Pranks with the *Leiger-demain* of a Sequestration;
 " playing their Canons and Proclamations (as of
 " old *most Arbitrarily*) against the Sacred funda-
 " mental Statutes of the Realm; and *is it not high*
 " *time* then that they should be lookt after, who
 " were the Men that occasion'd (by evil Counsel)
 " the Veterane Mischiefs?

And if *at this time of day* they be so daring and
 bold, when their Jurisdiction is so *cripled*, what
 would they do, nay, what would they not do, if
 they again retrieve (as some Men hope) their *High-*
Commission Court? without which, what (*ever did,*
or ever) can their inferiour Courts signifie, more
 than a *Make-game*, or to be *laught at*? " But, if the
 " *Inquisition* be set up again, then *have at the Naked*
 " *Truth* with Fire and Faggot, Bell, Book and Can-
 " dle, and with a Vengeance: But, *Dat Deus im-*
 " *miti cornua curta.*—

An Impartial

NARRATIVE

OF THE

TRYAL of Mr. Hickeringill, for Barretry.

GREAT was the Expectation, great the Concur-
 rence, great the Hopes, the Noise, and the
 Confluence, at this so-much-talk'd-of Tryal: The
 Illustrious

Illustrious Duke of *Albemarle* upon the Bench by the Judge, (whether by accident, or on set purpose, is not enquirable at present.) Old *chattering* there was by all the *Vermine*; old clapping of Wings and hooting at this merry Day, a Day that promised a wonderful Conquest. What, (said some) shall this daring Man, this Common Barreter, ever hereafter find any more faults in Ecclesiastical-Courts, in Bishops, Arch-Bishops, and Arch-Deacons? In Proctors, Sumners, and Registers? In Advocates, Doctors, and Apparitors, and such harmless Men? Shall we lose our Moneys for Commutations of Penance and Excommunications, Sentences, Decrees, and Absolutions; Citations, Libels, and Visitation; Synodals, Sequestrations, and Procurations? And yet shall he, *that wicked He* (that has done our Business) escape, or imagine to escape Scot-free? No, no, his Business shall now be done, and we'll answer the *Naked Truth* with a Vengeance: Listen to the Charge or Information of Barretry.

The Heads of the Charge against *Edmund Hickerlingill*, Clerk, for Barretry, exhibited by *Samuel Astry*, Feb. 14. 1680.

I *Mprimis*, For purchasing Lands and Tenements of one *Westenraw* in *Bradfield* and *Wix* in *Effex*; the said Defendant *Hickerlingill*, knowing that divers Suits and Pleas were then depending for the same, and *Westenraw* being out of Possession; and for maintaining divers Suits about the said Lands.

2. For purchasing divers Lands and Tenements of one *Elizabeth Blois* and others in *Thorp & Kirby*, or one of them in *Effex*, the said Defendant *Hickerlingill*, knowing the said *Elizabeth* being then out of Possession; and for managing Suits about the same.

3. For

3. 'For purchasing divers Lands and Tenements
'in *Thorp* and *Kirby*, and *Much-Clacton*, or one of
'them, of *Ford* and his Wife, and *Blois* and his
'Wife, being out of possession, the said Defendant
'then knowing that divers Suits and Pleas were
'then depending for the same, and maintaining
'Suits about the same.

4. 'For stirring up and maintaining divers Suits
'against one *Petfield*, *Hill*, *Everet*, and *Freeman*,
'all of the Town of *Colchester*, with an intent only
'to extort Mony from the said Parties; and to
'ruin them, and to put them to trouble and char-
'ges, and giving a Bill of Charges under his Hand,
'and demanding five pounds for Charges, when
'there was not ten shillings due.

5. 'For publishing scandalous Libels against Sir
'*John Shaw*, *Thomas Talcot Esq*; *William Moore Esq*;
'*Jonathan Merry Gent.* and others, being then Ma-
'gistrates in *Colchester*.

6. 'For extorting by Threats of Suits at Law,
'without any just Cause, great sums of Mony, and
'Bonds, and other Writings, for payment of Mo-
'ny from *Tho. Shortland* and others.

7. 'For concealing the last Will and Testament
'of—*Andrews*, delivered to him, being a Surro-
'gate, made to prove the same; which occasioned
'divers Suits to be brought about the said Will,
'which Suits the Defendant maintained.

8. 'For bringing vexatious Suits, without any
'probable Cause, in his own Name, against one
'*Killingworth*, letting them fall only to vex and
'trouble the said *Killingworth*, and to put him to
'Charges, he himself being protected.

9. 'For maintaining divers Suits in anothers
'Name, against one *Sadler*, his Servants, Agents,
'and Tenants.

10. 'For stirring up and procuring divers Acti-
'ons of Ejectment, to be brought against one
'*Wheely*

‘*Wheely of Colchester*, on the Demise of *Mary Living*,
 ‘and soliciting the said Causes, and maintaining
 ‘the said Suits at his own Cost and Charges; the said
 ‘Defendant then knowing that the Lessor of the
 ‘Plaintiff had no Title to the Premises, and that
 ‘several Verdicts had passed before the Commence-
 ‘ment of the said Actions for the Defendants Title.

11. ‘For purchasing Lands and Tenements of one
 ‘*Rolph*, who was then out of Possession; and divers
 ‘Suits and Pleas were then depending for the same,
 ‘and maintaining divers Suits about the same.

12. ‘That the Defendant being Surrogate, did
 ‘grant Administration of the Goods of one *Short-*
 ‘*land*, to one *Shortland* the Defendant; then know-
 ‘ing that the said *Shortland* had made a Will; but
 ‘before he would grant the said Administration,
 ‘he forced and compelled the said *Shortland* to give
 ‘a Bond to one *Sewell*, to the use of himself the
 ‘Defendant, for payment of a great Sum of Mo-
 ‘ney, and did promise to maintain any Suit that
 ‘should be brought against the said *Shortland*, by
 ‘reason of his being Administrator.

13. ‘For bringing and maintaining several Suits
 ‘in the Exchequer against *Luke Benny*, *Robert Car*,
 ‘and others, for Tythes, within the Parish of St.
 ‘*Peter* in *Colchester*, without reasonable and proba-
 ‘ble Cause, with a Design to oppress the said Par-
 ‘ties, and unjustly to extort Sums of Money from
 ‘them where none was due; and by false Suggesti-
 ‘ons, extorting Sums of Money from others, *John*
 ‘*Beacon*, *Mr. Langley*, and others, upon pretence
 ‘of Tythes due to him, whereas none was; and
 ‘the said Persons were after compelled to give Sa-
 ‘tisfaction to *Mr. Thompson*, Vicar of the said Parish
 ‘of St. *Peter*, to whom the same were due.

14. ‘That the Defendant being Surrogate, did
 ‘refuse to grant Administration of the Goods of
 ‘one *Peter Fromanteel*, to his Brother *John Froman-*
 ‘*teel*,

‘*feel*, altho’ the said *John* did tender sufficient Securities, according to the late Act for the due execution thereof; but did grant Administration to one *John Rayner*, and did encourage the said *John Rayner* to break open the House of the said *John Fromanteel*; and incited and procured the said *John Rayner* to bring Actions against the said *John Fromanteel*, and maintaining the same; by reason whereof, the said *John Fromanteel* was forced to desist prosecuting in his just Title any farther for obtaining the said Administration, by reason of the great Charge.

15. ‘For stirring up divers Freemen of *Colchester*, to remove Sir *John Shaw* out of the Office of Recorder-ship, without any just cause, in making and causing Tumults, and great Hubbubs in *Colchester* upon that account.

16. ‘For procuring of Mrs. *Quilter*, falsely to deny upon her Oath the Receipt of three Pounds for Gravel.

17. ‘For causing the Wife of Mr. *Sidey* to be arrested, being a Feme Covert, at the Suit of his Son an Infant, and detained her in Custody for four Days, altho’ he knew she was a Feme Covert, and her Husband living; and altho’ she proffered an appearance for her self; he the said *Hickeringill* having promised to save the Bayliff harmless, for so doing, the Bayliff being after arrested for detaining her, and coming to *Hickeringill*, he refused to save him harmless, according as he had promised, but bid him take his course, for he was protected by three Lords.

18. ‘For bringing a vexatious Action against Mr. *Thompson* Clerk, upon the Statute of Non-residence, without any just Cause, in which Action he became non-suit, or found for the Defendant.

19. ‘For the procuring a Person to personate the Church-warden in the Parish of *Wix* in the
O Count

'County of *Essex*, and to join with him in the sale
'of the Bells belonging to the said Church.

20. 'For threatning to ruin, by Suit of Law, several Inhabitants of the Parish of *Wix*, if they offered to set out their Tithes in kind, and would not compound with him according to his own Rates, thereby extorting great Sums of Money from them.

21. 'For taking upon him to give Counsel and Advice to People in Matters of Law, and for taking of Fees, *Tho. Shortland, Daniel Howlet*, and *Widdow Lamb*, and other People, on purpose to stir up contentious Suits; and in order to carry on his Designs, he hath told People he was a Barrister at Law, standing in *Grays-Inn*, and could give as good Advice as any Counsel.

22. 'For writing two Scandalous and Seditious Books, entituled, the *Naked Truth*, and *Gregory Gray-beard*, the Contents of which said Books are on purpose to stir up and animate his Majesty's Leige-People to slight the Bishops, and contemn the Government, and cause Strife, Contention and Sedition.

23. 'That he knowing that Mr. *Harris* was Vicar of *Fingrinho* in *Essex*, and rightly entituled to the small Tithes, and being also duly made Sequestrator of the Profits to the Churches of St. *Leonards*, and St. *Buttolph's* in *Colchester*; Nevertheless he the said *Hickerlingill*, hath stirred up and forewarned several of the Parishioners of the said Parishes not to pay any of the Dues to the said *Harris*, on purpose to stir up contentious Suits, between the said *Harris* and his Parishioners; and further, promised the present Tenant in the Parsonage-House of the Parish of St. *Leonards* to save him harmless, if he would not deliver the Possession to the said *Harris*, altho the said *Hickerlingill* hath no manner of Title or pretence of Title to the same.

24. For

24. 'For vexatiously bringing and maintaining several Actions at Law, against *John Bridg*, and one *James Sidey*, about certain Lands in *Dedham* in *Essex*.

Issue.—Not Guilty.

On Thursday the 3d of March, 1680. in the Afternoon, about two of the Clock, the Tryal began, and continued till after Candle-Lighting.

THE Jury return'd was a very Honourable One, the like seldom or never seen on such Occasion, which was the greatest Honour, if not, the only one, in the whole Tryal and Proceeding, granted to the Defendant.

Juries are the great Birth-right (and one of the greatest Privileges, except a Parliament) belonging to an *English-man*; what would become of us, our Lives, our Liberties, our Properties, our Honour, our Reputations, or Lively-hoods, and Estates, if Rage and Malice, Passion and Prejudice (when got into Power and upon the Bench) might have its Will and bear an Arbitrary Sway? Happy *English-Men*! If they will stick to their Liberties, and stand up for their Native-Rights, that cost our fore-Fathers so much Blood to defend, and transmit to us their Posterity. And unhappy Sycophants and Slaves (Wretches not worth a Name) that would be Instrumental to defeat us (and make a mock) of our Birth-Rights.

But the Truth is, the Defendant was allowed the Benefit of *Magna Charta*; he had not his Cause try'd by ordinary and common Jury-Men, but (as the Law requires) by lawful Judgment of his Peers.

The Names of the Juror's return'd, as follows:
 Essex Com. *Inter Dominum Regem & Edmundum*
Hickeringill Clericum.

1. *Richardus Everard de Waltham magna Miles & Bar.*
2. *Marcus Guyon de Cogghall magna Miles.*
3. *Cuthbertus Martin de Nettelswell Armiger.*
4. *Richardus Godbold de Borcham Ar.*
5. *Willielmus Maynard de Waltham-Stow Ar.*
6. *Johannes Marshal de Finchingfield Ar.*
7. *Willielmus Clapton de Liston Ar.*
8. *Johannes Tendring de Baddow magna Ar.*
9. *Henricus Pascall de eadem Ar.*
10. *Thomas Smith de Blackmore Ar.*
11. *Alexander Prescot de Mountnessing Ar.*
12. *Willielmus Peant de eadem Ar.*
13. *Richardus How de Ingate-Stone Ar.*
14. *Thomas Reeve de West-Hamingfield Ar.*
15. *Henricus Humphreys de eadem Gent.*
16. *Samuel Whitebread de Baddow magna Gen.*
17. *Willielmus Puckridge de Westham Gen.*
18. *Willielmus Wiseman de Pateswick Gen.*
19. *Johannes Everley de eadem Gen.*
20. *Andreas Prestney de eadem Gen.*
21. *Robertus Alderman de Daggenham Gen.*
22. *Johannes Nicolls de Danbury Gen.*
23. *Robertus Kerrington de Boreley Gen. Et*
24. *Thomas Turner de Fearing Gen.*

Eleven (only) of the Pannel appeared, to which was added a *Tales*; Which being Empannel'd and Sworn, The Defendant (Mr. *Hickeringill*) was call'd, who appear'd in *propria persona*.

Then a *Junior-Counsel* began to open the *Information*, saying, I am of Counsel in this Cause for our Sovereign Lord the King, in an *Information of Barretry* brought against the Defendant *Edmund Hickeringill* of the Town of *Colchester*, in the County of *Essex* Clerk, for being a *common-Barreter*, and a
 daily

dayly and common Disturber of the Peace of our Lord the King, and also a Fighter, a Calumniator, and an Oppressor of his Neighbours, and a Sower of Strife, and Contention amongst his quiet Neighbours, and amongst the People of this Kingdom of *England*, so that the said *Edmund Hickeringill* at the time of the Information brought, and 'till now in the County aforesaid, and in the Town aforesaid, and in other places in the said County, the said Strifes, Differences, Contentions, Brawlings, Suits, and Quarrellings amongst his said Neighbours, and other the Leige Subjects of our said Lord the King, hath often moved, excited, and stirred up, to the great Disturbance, Ruine, Impoverishing and Dammage, not only of his said Neighbours, but also of the said Leige People, and Subjects of our said Lord the King, to the pernicious and evil Example of Delinquents in the like Case, also against the Form of the Statutes in that Case made and provided, and in Contempt of our said Sovereign Lord the King, his Crown and Dignity, &c.

But the said Counsel mumbling all this between his Teeth, the Judge spoke to him in these Words, *viz. Mr. Smith, You open the Cause well enough to my Understanding, but you must speak out, that the Jury may hear you*; and then he began again, as well as he could, and proceeded a little.

But Sir *George Jeffreys* presently took up the Argument, and began to open it, and expatiate upon it, after his loud manner of declaiming, and told a long Story of the heinousness of the Crime of *Barretry*, so odious to the Law, so inconsistent with the Peace of the Neighbourhood, so unwarrantable in all Men, more insufferable in a Minister of the Gospel of Peace; such was the Defendant, and the Crimes he was guilty of were great and many. And (quoth he) if my Breviate do not fail me, I will now expose before you the greatest *Bar-*

reter that ever was heard of ; he has by Extortion taken five Pounds and eight Shillings, when but ten Shillings was Due in the Parish of St. Bottolph's in Colchester, as Fees of his own Court, as Surrogate under the Bishop in Colchester, (*where note by the way, the Modesty of the Man, for of that 5 l. 8 s. instead of 10 s. the Defendant never had one Farthing, nor any Body for him, nor was one Farthing paid, or demanded; nor ever any such Cause brought before Mr. Hickeringill, as Judge of the Ecclesiastical Court ; but the Cause was brought in the Bishop's Consistory-Court at London, for very good cause ; nor durst Sir George Jeffreys ever all the whole Tryal; or any other of the Counsel, call it to Proof and to the Test, but it served him to bawl withal, and to make a noise against the Defendant.*) Then Sir George Jeffreys went on, and told them of many other Crimes that the Defendant was Guilty of, (before any one Witness was call'd to prove any of the Crimes) making a long and loud Harangue; in which the Defendant interrupted him, saying, Sir George, Sir George, Prosecute me in your Place with all the Vehemence and Passion that you are full of, spare me not, I neither require nor need your Favour ; but you have no Authority, by vertue of your Fee, to defame me, with Stories and Untruths of your own devising ; prove something upon me. To which Sir George reply'd, with enraged Eyes staring with Passion, What have you to do to interrupt me ? To which Mr. *Hickeringill* reply'd, I will interrupt you, when you transgress the bounds of Truth and Modesty ; you have no Authority, nor can any Body give you Authority to abuse me. Whereupon the Judge candidly reply'd, in these Words ; *Brother, Brother*, when you touch a Man's Reputation, you touch him in a tender Part ; I cannot blame a Man for being sensible of it, prove something upon him, and leave off your declaiming ; or Words to the like Effect. Go on to your

Proofs,

Proofs, open no more than you can prove. Note by the way, That the Judge had *with much ado* given the Defendant leave to plead his own Cause, and make his own Defence; The Defendant alledging that he had not time to instruct his Counsel, and tho he mov'd in the beginning of the last Term by Mr. *Sampson Ward* at the King's-Bench-Bar, that the Judges there, would be pleased to let the Defendant know the Particulars and Heads of the said Articles, yet the Justices of the King's-Bench would not allow him more than one Fort-night before the Assizes, to know the particular Crimes of which he was accused, and to which he might prepare a Defence; I know not for what Reasons, but longer time would not be granted him: and that time had been spent in preparing and bringing 20 Witnesses, and in discharging his publick Duty as a Minister of the Gospel in his Rectory in *Colchester*, (which he neither did, nor would neglect for any private Concern of his own.) And the Defendant alledg'd, that the Articles against him were many and large, and all the Actions of his Life good and bad for 15 Years last past, rip'd up, to make him appear a *Common-Barreter*, and that the Breviate (which the Defendant held then in his Hand) was rather a Volume than a Breviate, and that since he had no Counsel, that his Lordship would (though it be great disadvantage for any Man to plead his own Cause, and much more the Defendant that had no Skill, no Practice, no Ability in Pleading another Man's Cause) yet that his Lordship would with Patience hear him make his own Defence, our Law condemning no Man before it hears him; and the Defendant alledging, that it was his Birthright to have his Lordship's Patience and an indifferent Hearing, in making his own Defence: To which his Lordship passionately reply'd in these very Words, *Your Birth-right, Your Birth-right, this I*

meet every where amongst these Men, they tell me of their Birth-right, their Birth-right, and that they are Free-born English-men. Yes, my Lord, reply'd the Defendant; I say again, my Birth-right, and if your Lordship will not permit me your Patience to hear my Defence, then go on, and hear but of one Ear; I'll not speak one Word more, if you will not hear me with Patience; I need no other Favour, I have Innocence enough to protect me against the Skill and Eloquence of all the Counsellors against me, and to defeat them all.

You are very confident, replied his Lordship, I will give you a fair Hearing; (and so he did (ever after that) a tollerable Hearing) But (saith his Lordship) to stop his Mouth, and to silence his Plea of Innocence, prove upon him some Article that may be Evidence of the Information; begin with something you can prove. Whereupon the Counsel skip't over the first eight Articles for that time, and began with the ninth Article,; Namely.

Article 9. For maintaining divers Suits in another's Name, against one Sadler, his Servants, and Agents, and Tenants.

To prove this, they produced one Lawrence that told a blind Story of a Covenant; and sometimes he called it a Bond, that one William Sadler made to the Defendant; but not able to make any thing of it, at last they produced one Mr. Thomas Earl, an Attorney in Colchester, who swore, that there were Houses, Lands, and Tenements in Horkeley Magna, that were in the quiet possession of one William Sadler for ten or twelve Years; and that he, together with the Mother of the Son and Heir of one Peter Sadler, did perswade the Tenant of the Premises, to turn Tenant to the said Widow, in the right of her said Son; which the Tenant did, knowing or believing it to be right and just; and that there was afterwards an admittance of the said

Heir

Heir to the said Lands, being Copy-hold, by the Lord of the Mannor, and 25 l. paid down in Court for a Fine in part, and 15 l. more was to be paid in full; and that there was a Tryal at the Assizes for the said Land, and the Right was found to be in the said Widow and her Son, who enjoy the Premises to this day. Whereupon the Judge, in much indignation (interrupting him) said, *What is all this to the Matter in hand charged against the Defendant, Mr. Hickeringill? Did he perswade you to take possession?* Earl replied, He could not say that, but he believed Mr. *Hickeringill* had some Money of the Widow *Sadler*, but he had almost forgot how much, or for what the Mony was paid unto him. Then the Counsellor for the King produc'd a Receipt of 15 l. under Mr. *Hickeringill's* own hand, (which was read) namely, for part of the Fine due (as aforesaid) to the Lord of the Mannor (for a Fine) for the said Copy-hold-Lands: which put the Judge again into a Fret, that they should make such a-do and Circumstance for nothing; and thereupon the Judge bid them go to some other Article, if they could thereby prove that the Defendant had done some Dammage (according to the Information) or Detriment, or Injury (by way of Maintenance of Barrethy) to any of the King's Lieger People. *A heavy Toss there was* then amongst the King's Counsel, which Article of the 24 to insist upon, to make good their grievous Charge; and some named the 23, some the 18, some the 13, at last, with much a-do, it was agreed to urge the 10th Article; which they did, and called their Witnesses thereunto; but so unsuccessfully, that the Cause began to cool, and they were all at a loss which Article should next be improv'd to prove the Charge. For they produc'd (to prove this) a Fellow that could make a demure long Prayer, as well as a thumping false Oath, one *John Wheely* of the Town

Town of *Colchester* Brazier, in the Article mentioned, and he swore home, or (as we say, through an Inch-board) against Records, swearing, That he had divers Suits of Laws for the Premises, with the said *Mary Living*, in the Article mentioned, and he always got the better of her, and recovered both at *Common-Law* and in *Chancery*.

What's this to the purpose? (said the Judge) Did the Defendant bear the Charges of the Suit by Maintenance, to have part of the same when recovered? No, quoth *Wheely*, I cannot say that, but only that he once gave me a *Subpœna* out of *Chancery*, where she was Plaintiff against me. What, (said the Judge to the Counsel) are these your Witnesses to prove Barretry against Mr. *Hickerlingill*, only for delivering a *Subpœna*; for shame go on to something that may stick upon him.

Whereupon the Defendant produc'd an *Exemplification* (under the King's Broad Seal of England) to prove that the said *Wheely* was a perjur'd Wretch in Swearing, that he always recover'd and got the better of the said *Mary Living* at *Common-Law* and *Chancery* for the Premises; whereas in truth the said *Mary Living* had a Verdict against the said *Wheely* for the Premises, at the Assizes for the County of *Effex*, before Judge *Keeling*, *John Robinson* Attorney for the said *Mary Living* Plaintiff Lessor, and one *Richard Tiplacks* Plaintiff Lessor in Ejectment, and Attorney for the said *John Wheely*, *Thomas Ruse* of *Colchester*; the Exemplification beginning, *Carolus Secundus, &c.* and concluding, *J. Vaughan apud Westm. 30. Novembris, Anno Regni Regis viceffimo primo. Wryley.* But the Judge said there was no occasion for reading it at that time, for *Wheely* had swore nothing of harm that the Defendant had done; for in the first Instance, (*Article 9.*) all that could be gathered, was rather to the honour of the Defendant, in helping

helping an Infant and Orphan to an Estate, of which she was unjustly deprived ; and now in endeavouring to help a Widow to an Estate that once she recover'd, and had a Verdict for : and very angrily took up the King's Counsel, and bid them go to something that might stop the Defendants Plea of his Innocence ; for the Defendant all the while, with chearful Countenance, smil'd to see them so angry and passionate one with another, in keeping such a-do for nothing.

After a great pother, it was unanimously agreed by all the Learned Counsel, that the *twelfth Article* should next be urg'd ; and to prove it, they brought two Bum-Bayliffs, *Thomas Martin*, and *John Groom*, of *Colchester*, (Rascals that he too much honour'd by naming of them) but, the mischief was, they were too hot in their mettle, and swore too home, for they swore that the Defendant granted an Administration to *Thomas Shortland*, (in the *Article* mentioned) being Surrogate of the Court ; but that also he refused to grant the same, till *Shortland* had first entred into Bond to pay him twenty *Guineas*. These Fellows did the Business for which they came ; and *disgrace enough it was* to the Defendant, to take 21 l. 10 s. for an Administration, when (in the *Naked Truth*) he finds such fault in the Registers for taking so many *Shillings* for an Administration. Great hopes and jollity there was in the whole Court, when these pregnant Testimonies were produc'd, which were thought unanswerable ; and the Judge demanded of the Defendant, What he could say for himself ?

The Defendant answered, That if he did take such a mighty Bribe, it might be Extortion, but yet not Barretry. Secondly, That it was impossible but that the Fellows were perjur'd ; for if the Defendant, Mr. *Hickeringill*, did never grant any Administration to *Shortland*, nor that *Shortland* ever had

had any Administration, either from the Defendant, or any other Judges of any Ecclesiastical Court in all the Diocess of *London*; then it was impossible that he should take a Bribe, or commit Extortion, in granting what was never granted. But to that the Fellows swore; one of them said, he brought the Seal; and the other swore he *saw* such an Administration.

Then to prove them perjur'd, the last Will of *Thomas Shortland* was immediately produc'd by the Defendant, and read, (and the Executors being Quakers, revoking Executorship) an Administration with the Will annex'd, was granted (in the Prerogative-Court of *Canterbury*, under the Name and Seal of *Gilbert* late Archbishop of *Canterbury*) and where the same ought to be granted, (it being a Prerogative-Case) and a Court where Mr. *Hickeringill* had no more Power, Authority, or Concern, than any other Man in *England*, signed, *Marcus Cottle Regestarius*, and beginning with these words,—*Gilbertus Providentia Divina Cant. Archiepiscopus totius Angliae Primas & Metropolitanus Dilecto nobis in Christo, Thoma Shortland Filio naturali & Legitimo Thoma Shortland nuper de villa Colcestria, &c.* And dated, *August 7. Anno Dom. 1676. Nostraeque Translationis Anno 13.*

Here was an apparent and wilful Perjury in these Witnesses Evidence for the King, and I believe the whole Court began to be asham'd of them; but to make them more appall'd, the Defendant produc'd a Record, prov'd by Mr. *George Catesby*, Town-Clerk of *Sudbury*, where one of the Rogues (called *Thomas Martin*) was whipt for a Thief; and the Defendant said, That tho' his Name was not *Whipping-Tom*, yet he was *Whipt-Tom*. But the Judge made some wonder at the said Record, because the Clerk of the Court reading the same in *English* (out of the *Latin*) said, That he was whipt from the

the Girdle downwards. Downwards, said the Judge, sure that cannot be! 'Tis *Deorsum*, said the Clerk: That's more than ever I knew, quoth the Judge, to whip a Man from the Girdle downwards at the Carts-Arse; *That's the way to whip a Woman*, quoth Baron Weston, *but I never knew a Man order'd to be so whipt*. Nevertheless it past off with a Jest, and the By-standers, with much Edification, learn'd from the Judge's own Mouth the right way how and where to whip a Woman, namely, from the Girdle downwards; the new Mode belike!

In short, notwithstanding all this comical Discourse, the Judge began to be in good earnest angry with the Learned Counsel, that (after all this loud noise in Court, City, and Country, against the Defendant, as a *Common Barreter*) they should thus trifle and abuse his patience, (with which he is not over-loaded) at length he told the Counsel, that if they were thus baffled in all their Attempts, they should not need to charge the Defendant (as in the 21st Article) *that he could give as good Advice as any Counsel*; for at this rate, it would prove true, the Defendant would baffle them all.

Whereupon the Learned Counsel laid their Heads together, and resolv'd to go backward, and try what work they could make with the second and seventh Articles together; but here they had worse luck than before, producing two Witnesses, one Widow Blois, and one Rolf her Son-in-Law, two more infamous Witnesses than the former; for such shameful and abominable uncleanness (betwixt them committed) was prov'd against them then and there, in open Court, that it would offend any modest Ear to repeat the same.

Besides, the Woman, *Elizabeth Blois*, swore such damnable Untruth's too; as that the Land the Defendant bought of her, (for which she had but 210 *l.*) did rent for 40 *l.* per Annum, and now for 30 *l.* and that

that she could not tell whether Mr. *Hickerlingill* gave her the last Will of *Thomas Andrews* in open Court.

And yet she has sworn in the Prerogative Court at London, that the Defendant did give her the said Will in open Court; the same is also in the same Court sworn by the said wicked *Rolf* her Son-in-Law, and he also swore the same at this Tryal against her false Testimony; and so did her own Sister also, *Mary Couch*, testify the same.

Besides, it is as true, as that there is a Sun in the Firmament, that Mr. *Hickerlingill* never had, nor has any more Land or Houses bought of her (in *Thorp* nor in any other place in the World bought of her) than 10. *l. per Annum*, and yet she swore 30 *l. per Annum*, which all the Country knows to be false; and yet Sir *Francis Withins* kept a little huffing with it, as if Mr. *Hickerlingill* bought such a Pennyworth, and yet Mr. *Hickerlingill* proffer'd in Court to lose 20 *l.* by the Bargain he made with her; and I am sure he will yet willingly lose 40 *l.* to any Man that will buy it again of him: Tho' he, I am sure, has no need to sell, for at this Day all the Men in the whole World, cannot demand 5 *l.* of him, as justly due to them, or any of them from him, to my certain Knowledge: Therefore what need has he of a Protection from three Lords (as in Article 17th objected against him) that is no more indebted than a Lord? Yet the Judge willing to reprove Mr. *Hickerlingill* for something, if he could have told what, at last told him, that there was cause enough for the Bishop to deprive him of his Benefice, for meddling with Law Matters so much, and in Temporal Affairs, and perhaps if the Judge had the keeping of his Spiritualship, Mr. *Hickerlingill* should neither be so Rich, nor so Fat and Corrupt as he is. Kind Man! How soon and how ready was he to shoot his Bolt at the Defendant, if he could have told how, and for which he was not unattentive to improve any thing against him to render him an ill Man, since he could not make a common Barreter of him.

But

But (alas!) the Defendant only smil'd all the while to see them tugg and labour in vain, and pitying the Judge when he saw him *in a fret*, and most especially when he talk'd of the Bishop's *depriving a Minister for dealing in Temporal Affairs*, when the Bishop himself (being a Parliament-Man and a Privy-Councillor) is forc'd (above any other Priest in the Diocels) to *deal in Temporal Affairs*. Besides, That Man talks *without-Book*, and *against Law*, and *Magna Charta*, that *dare* avouch, that any Man can *deprive* another of his Freehold (in this Kingdom) but by *Judgment of twelve Men of his Equals*. The Bishop can deprive no Minister in the Diocels, but by the Law of the Land; namely, by the Judgment and Verdict of twelve Men of his Equals; other Doctrines are dangerous, and destructive: And so much the more, when spoken by one that should tell the Law in Truth, and not in Sycophantry; no Man is too great to be good, and subject to the Laws.

The Counsel, in brief, made some little Essay with the 17th, 11th, and 24th Articles, which proving more unsuccessful than the former, and worse and worse, the Learned Counsel in as great Rage and Indignation, as Despair (without the least mention of the *Naked Truth*, in the 22th Article, or offering at any other Article) furiously threw away their *Breviate's* at the Teeth of the Prosecuter, that Proctor *Morrin*, then in Court, was as much dismay'd, as the *Learned Counsel* were enraged and ashamed. *The Thunder ceased*, the Judge himself could not forbear reproving that *loud-speaking Man*, Sir George Jeffreys, that kept *such a blunder* at first in his *noisy-way* of defaming and huffing Men (that have not the luck first to retain his Tongue) with which he kept *such a splutter* at the beginning of the Tryal; but by this time he was become as patient as any Ram; and though he did at first (*classicum canere ante Triumpham*) wind his Horn before the Victory; yet by this time he begun to be almost as tame as he was at *Kingston* the last Assizes, before the same Judge *Weston*; who gave him such smart Repartees, and cool'd his *Welsh-Blood*, that for very madness he sat down and wept.

In fine, the Judge (very calmly too) upbraiding some of the Counsel with Folly, and the Witnesses with Impertinency, told the Jury that they must find for the Defendant; which they did, after a little, a very little Pause, without stirring from the Bar. *Magna est Veritas, & prevalebit.* Truth is always strongest at long-run, and at length prevails.

The

The CONCLUSION.

IT is not easy to determine whether *Machiavel* was more wise or more wicked, more subtle, or more malicious, more full of policy, or more full of (evil) Craft; in that *Maxim* of his——*Calumniare fortiter & aliquid adhaerebit*; cast dirt enough, and some of it will stick. However if it be wip'd off, it costs trouble and vexation to do it; and how causeless soever, it is not easy to wipe away the Dirt so clean, but that the censuring World will imagine some stains left to blemish the greatest Beauty.

In this same Tryal against Mr. *Hickeringill* 'tis evident, that his Adversaries have been right *Machiavellians*, and have copyed after their great Master of Politicks to the life, in a loud, loud Cry against the unstained Innocency of the Defendant's Life and Conversation.

Many Men, many great Men (I had almost said great Church-men) had a hand in the Work.

Lucr.

—————*Sapius olim*

Religio peperit scelerosa atq; Impia facta.

Religious Men (though sometimes good)

Were oft, of old, a cursed Brood.

There was a Law amongst the Romans, that no Virgin should be executed; whereupon, when the Daughter of *Sejanus* was condemn'd to die, the Hangman first deflowered her, and then beheaded her.

Thus, just thus do the wicked World with Men's Virgin Innocency; they cannot pass upon it ('tis against Law) 'till they have first defiled it with Lies and Slanders. Thus have they dealt with Mr. *Hickeringill* in the whole Process; first, They array him in their own slanderous Bearskins, then and there set on their Dogs upon him, not only to bark and bawl, grin and shew their Teeth at him, but they would have bit him too.

But he that sitteth in the Heavens shall laugh them to scorn, the Lord hath had them in derision; no Weapon that they have formed against him did prosper, and every Tongue that has stood against him in Judgment, is condemned. Let his Enemies hereafter learn to say with the wicked Prophet *Balaam*; How shall I curse, whom God hath not cursed? And how shall I despise, whom the Lord hath not despised?

EPISTLE

EPISTLE

TO THE

Tories & Tantivies.

*Instead of an Epistle to You—TORIES!
I'll only Preface here with some old Stories.*

ABOUT the Year of our Lord 1218. at Paris, in a Synod or Convocation of the Clergy; one that was appointed to Clerum, or preach the Convocation-Sermon was put to his Trumps, and much troubled in his Guizard what to say, or what Subject to insist upon.

Whereupon the Devil, who always watches to take Men napping, and observing the Preacher to be melancholly and perplext in mind, appears to him as he sat in a brown study, and ask'd him why he was so careful what to preach? say thus—quoth the Devil —The Princes of Hell salute You, Oh the Princes and Prelates of the Church, and gladly give you thanks, because that through your default and negligence all Souls go to Hell, &c. And the Preacher added, he was inforced by the Command of God to declare the same; yea, and a certain Token was given him for a sign, whereby the Convocation might evidently see that he did not lye. Ex. Catal. Illyr. fol. 546.

A 2

This

This is somewhat like that Story that Mr. Fox mentions in his *Acts and Monuments*; of a Letter in the Name of *Lucifer*; (for so were the first words of the Letter) *Lucifer Prince of Darknes, &c.* To the persecuting Prelates of England, &c.

But the true words of the Letter *verbatim*, (as it was transcribed out of the Register of the Bishop of *Hereford* (as some think) by *William Swinderby*, a Protestant Martyr in *Rich. 2d's* Time, hath these very words, namely——

LUCIFER Prince of Darknes, &c.

TO all our Children of Pride, and Companions of our Kingdom, and especially to our Princes of the Church of this latter Age, and time, &c. send Greeting, &c.

Know ye, that in time past certain *Vicegerents* of Christ, following his steps, &c. in a beggarly Life Converted, in a manner all the world, from the Yoke of our Tyranny, &c.

But we seeking remedy for time to come, instead of those Apostles, we have caused ye to be their Successors, which be Prelates of the Church by our great might and subtilty, as Christ said of you, *They have reigned, but not by me, &c.* once I promised him all the Kingdoms of the world, &c. but he would not; but to you who are fallen from grace, and serve us in the Earth, is that my promise fulfilled; therefore fill your selves full, and be contrary to those Fathers in your Life and conditions, and exalt your selves above all other men, &c. fight our quarrel, entangle your selves in worldly matters, &c.

And climb up from the miserable state of poverty, to the highest Seat of Honour and Princely Places of Dignity, by wiles and subtilty, flattery, lying and perjury, treason, deceit, and simony, &c.

And

And after you are advanced *thither where you would be*, then either by *Violence, Ravening, or by Ambition* subtly *Pilfer away*, and *wrongfully wrest*, and by false Titles possess those goods which should be for the sustentation of the Poor, &c. (Nay) The Devil was in the right on't there, for Tythes were given by the Donors, as much to the Poor as to the Ministers, only the Priests and Deacons were the Overseers to distribute it, as need required; but instead of distributing, they laid hold, and laid hold, and laid hold on the Tythes, that instead of distributing like Bishops and Overseers, they bought Coaches, and fared deliciously every day, and he was counted a Special Bishop, that gave the Poor, (after his dogs were served) the remaining Pottage, and the scraps to the Poor, waiting a morsel at the door, but I'll show (when I have leisure) the bottom of this Mystery of Iniquity, I'll turn it Topsy-turvy, and show you how Covetousness, Ambition, and Popish Prelacy crept into the Church, which made the Devil so grateful to them in this letter of thanks, saying, *for so the letter goes on*: Consume these goods (Namely Tythes and Glebs that partly belong to the poor, who need no Poor-rates, if they had their Primitive-Rights, I mean, (as the Donors first gave it to them) Consume these goods as your selves list, &c. I would have you to build Palaces, fare like Princes, to eat the daintiest meat, and drink the pleasantest wines, and hoard up Treasure (Devil! this advice is needless, it might have been spared, they can do all these things without thy bidding, of their own Inclination, without thy Temptation! And be not like Peter and Paul (never fear it Devil) who said, Silver and Gold have I none; ye fight for us, &c. when Christ called you the Synagogue of Satan, we loved you, &c.

For your deserts which condemn the Laws of Simon Peter, and embrace the laws of Simon Magus, &c.

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Ye have made the *House of GOD* a *Den of Thieves*, ye make *Laws*, and keep not the same, &c.

Ye justify the *wicked* for reward, and take away the *righteousness of the Righteous* from him, &c.

We would also you should do our commendations to our entirely beloved Daughters, *Pride, Deceit, Wrath, Avarice, Belly-cheer, Lechery*, especially, to *Lady Simony*, who hath made you men, and given you such, &c.

And if any man will preach or teach otherwise than you will have him, oppress ye him violently with *Excommunications* and *Censures*, &c. (this was an impertinent Devil, he might have spared this advice also, they can do these things without the Devils temptations fast enough) heaped one upon another; and let him be condemned as a *Heretick*, or *Schismatick*, and kept in *Prison* 'till he dye, for an *Example* to all such, &c.

As you (*Dear Tories*) may see the same more at large in *Foxes Acts and Monuments*; and at large in the last *Pacquet of Advice last Week* by the ingenious Mr. *Care*.

Reynold Peacock Bishop of *Chichester* said, that the riches of Bishops are the goods of the poor, and that Spiritual Persons by the Law of God, ought not to have *Temporal Possessions*, and that personal Tythes is not due by Gods Law; that the *Universal Church of Rome* may err in matters of Faith, and that it is not necessary to Salvation, to believe what *General-Councils* ordain and determine: These Points, and others to this purpose, he confessed he held and taught the space of twenty years; and after the Bishop of *Canterbury*, and other Bishops set themselves against him, and he was Imprisoned during his life.

Which shews their cruelty to the *Naked Truth-men*, to smother them in all ages, for God has raised up some such in all ages, but the Prelates (for

(for the most part) did their business; which made *Aeneas Silvius* (who was afterwards Pope of *Rome*) and wrote the Book of the Council of *Basil*,) in his Thirty eighth Epistle to Cardinal *Julian*, concerning these Cardinals, who so magnified the Authority of the Church, as if they would spend their lives for the same, and yet slipt home from that Council of *Basil*, &c. deridingly say, *that they had rather lose their Faith, than their Preferment, &c.*

And *Prosper (ex Illirico)* saith—That holy men did not challenge the Church-goods as their own, but as given to the poor, to be divided to all them that have nothing, neither ought they to give any thing to those that have of their own enough, for that is but to cast away things.

Concel. Lateran. Anno Domini 1179. held at *Rome* by Pope *Alexander*, and 110 Bishops: It is Decreed, That none of the Clergy within Orders should meddle with any *Temporal Business*, and that Priests should have but one *Benefice*; and that Bishops should be charged to maintain such Priests as they did Ordain, &c.

(And not beggar (surely) those Priests Ordained and promoted already, and swallow them up.)

Which made Cardinal *Aralatenfis* say in the said Council of *Basil*—That all Bishops ought to understand that they come to have greater power than Priests only by Custom, and not by Dispensation of the truth of God; and that they ought to rule the Church together, for a Priest is the very same that a Bishop is by divine Institution; for there is such a Concordance (saith he) between a Bishop and a Priest; that *Paul* to *Titus* calleth Bishops Priests.

And *Christ* saith, blessed are the poor in spirit; neither was there any rich Bishop in the Primitive Church; neither did the Ancient Church reject *Dionysius* Bishop of *Milan*, nor *Eusebius* Bishop of

Vercellus, Hillary Bishop of Piſtavia, although they were very poor; but if we will grant the naked truth (*well ſpoke Cardinal!*) The poor are more apt to give right judgment than the rich; *because riches cauſeth fear* leſt they ſhould be taken from them (too true) And Poverty cauſeth liberty, for

The poor fear no Tyranny as rich men do, who are given over to all kind of *vanity, idleneſs and floath*, and will deny *Chriſt* (and Truth) rather than loſe their riches;

Not love to the Flock, (for *that's too big and numerous for them to feed*) but love to the Revenues makes them Bishops.

John Gerson, a Popiſh Chancellor of *Paris*, and a great *Civilian* faith — that the neglect to obſerve that *ancient Canon*, namely, that Bishops ſhould have poor Apparel, Lodging and Diet, and ſhould not ſtrive for Tranſitory things, but to imitate the Apoſtles — Hence — Hence — the Root of all miſchief in the Church —

Alſo (he ſaith) their making of Laws ſuch as they have no Authority from God to make, and their enjoyning men by *Cenſures* and *Excommunications* to obſerve their Laws, their Courts, &c.

Which is the cauſe of *Diſiſion*, which (he ſaith) will never be appeas'd (in *France*) until the *Heads ſpiritual* be reformed. When *Episcopacy* firſt crept into the Earth, it was not ſo inconſiſtent with *Gospel-rule*, and they were choſen by the People and Miniſters who were to live under their inſpection, &c. Yea, Popes themſelves were choſen by the People and the Priests, and after confirmed by the Emperour, and were not choſen by Cardinals and Curteſans (at *Rome*, we ſpeak not of Curteſans in *England*) as they now are, &c.

By *Ancient Canons* the Biſhop ought not to Ordain any without the Council of the Clergy, and
Testimony

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Testimony of the People: Distinct. 70. Tit. Ordinationis. Distinct. 29. quando.

And he shall be no Bishop henceforth, whom neither Clergy nor People of his own City hath Elected. *Distinct. 64. Tit. si forte* — according to *Acts 1. 23, 24, 25, 26. Acts 6. 3, 4, 6, 7.*

See more of this *Extravag. de Institut. cap. ex frequentibus. Extravagant. de Prescript Tit. 51. diligent, &c. cum omne.*

Mr. Henry Saltbridg (our Countryman) in his Exhortative *Epist.* printed at *Basil*, hath these words—

I say yet once again, and that in the zeal of the Lord; as he is my Judge, I wish, if his gracious pleasure so were, That first the King's Majesty, and so all those to whom God hath given power and authority on Earth may thoroughly see and perceive, how that not onely the bloody Bear and Wolf of Rome, but also the most part of other B—— and stout-sturdy Cannons of Cathedral-Churches, with other pretty Prowlers, and prestigious Priests of Baal in all Realms of Christendom, especially in — do roar about like Lions, fret like angry Bears, and like cruel Wolves should enter, not sparing the Flock, *Acts 20. 20.*

These Spiritual man-hunters are the very off-spring of Cain, children of Caiaphas, and successors of Simon Magus, as their Doctrine and living declare.

Most cruel Enemies have they been in all ages to the verity of God, and most Fierce Persecutors of Christ and his Church, marvel not ye Bishops and Prelates, (saith he) though I thus in the zeal of Elias and Phineas stomach against your Sturdy stubbornness, for never was any Tyranny ministred upon Christ's members but by your procurement; never did Christ send such bloody Apostles, and two horned Warriors; But the Devils-vicar Antichrist sent them, who is the deadly destroyer of faithful believers, &c. (And so on at a great rate, which see at large. Then)

Consider your beginning, never came you in with

your *Miters, Robes, and Rings, &c.* at the door, as did the poor Apostles, but by the window *unrequired*, like Robbers, Thieves, and Manquellers, with Simon Magus, Marcion, and Menander; never was your Pontifical-Power of our heavenly Father's planting, and therefore must be rooted up, Mat. 15. 13.

If any thing under Heaven need reformation, let them that mind any Godliness (*Ay, ay, but where shall we find such*) think this to be one; for, if these be not Spiritual Thieves, Soul-Murtherers, Hereticks, Schismaticks, Church-robbers, Rebels and Traytors to God and Man, where are any to be lookt for in the world? ('tis strange that this holy man was not bound to the good behaviour, as some common Rogue for this Naked Truth, and plain dealing:) for nothing can they do (*saith he*) but daily mischief, &c.

And may as well be spared in the Common-wealth (*saith he*) as Kites, Crows, Buzzards, Polcats, (*Bless us!*) Rats, Weasels, Otters, (*where Was the Proctors, Doctors, and Promoters, and Affidavit-men in those dayes, to plague him with their Lawsuites and Actions, and Scandal. Magnat's. Articles, old Statues, Libels, Oathes, and Writs, Capiasses, Rums, Faylors, Supplicavits, Silencings, Suspensions, Deprivations, Excommunications, Apparitors, Hangmen, Promoters? &c.* But listen, *he goes on* —) Wolves, and Foxes, bodily Fleas, or flesh-Flyes, or other devouring noisome vermin:

— For so long as they sat in the Par — (having before said, I reckon it high time for all Christian Princes, which pretend to receive the Gospel of Salvation, and to live in peace and tranquillity for ever, to cast the Bishops out of Privy-Councils, and utterly to seclude you from all Administrations, &c. for so long as they sit in the Parl — House, the Gospel shall be kept under, and Christ Persecuted in his faithful members: (Indeed and indeed, no man can do great mischief, except he have great power; for curst-
Cows

Cows that have short horns may be handled and kept to the Peace, and good Behaviour.)

Take me not here (*saith he*) that I condemn any Bishop or Priest that is Godly, doing those offices the Scripture commandeth, as Preaching the Gospel, Providing for the Poor, &c.

But against *Bloudy Butchers* that murder Gods People, and make havock of Christs Congregation, to maintain Jewish Ceremonies, and Paganish-Superstition, in the Christian-Church.

These are not Bishops, but Sheep-biters, Tyrants, Tormentors, and the Devils Slaughter-men, and the Devils Slaughter-men ———

But such as in Poverty Preach the Gospel, provide for the Poor, rebuke the wicked world of Pride——— Idolatry—— Hypocrisie—— They are not only worthy of Competent living, but worthy of double Honour: But from the inordinate excess of Riches, Priests and Prelates ought of all men to be sequestred (*will they not sooner send out sequestrations to beggar and starve the Orphans, whom they have bereaved and made Orphans? Desolate and Comfortless—— the Lord reward them according to their works!* Consider that the wicked nature of Mammon is always to Corrupt, yea, the very Elect of God (*when they grew monstrous great*) were not more merciful (*saith he*). The Learned and Pious Stalbridge, whose name is yet so precious amongst the Germans and Switzers, (*for his learned labours, works, books and naked-truth*) and an Honour to his Country, this kingdom of England, and precious to all true English men! But (*onely*) that he was a Protestant.

Therefore, listen to a Papiſt or two more.

St. Bernard, an Abbot in his *Epist. ad Eugenium Papam*. To Pope Eugenius—— thus——

For Tythes, Testaments, Administrations, Servitude, Legitimations, and such like (*saith St. Bernard to the Pope, and one of the worst of Popes that ever sate,*
being

being deprived by a general Council for his damnable and notorious cruelties, villanies, &c.) you went beyond your bounds, when you restrained them) namely, the cognizance of Tythes, Testaments, Adminstrations, Servitude, Legitimations, or Matrimony, and the like) To your Courts, and without Caesar, made laws for things that did belong to Caesar ——— (as a Tantivie Preacher) in the Temple ——— upon that Text, Give unto Caesar the things which are Caesars, and unto God the things which are Gods ——— : said ——— what is Caesars, what things? I answer; Caesar shall have your Goods, your Lands, your Wives, your Children, your All ——— All is Caesars ———

But some may say (quoth Tantivie-Preacher fitter to preach at Tyburn than the Temple) If Caesar shall have All, then what shall God have? ——— I answer (quoth he)

God shall have your Souls ——— But as for your Bodies, your Lands, your Goods, your Livings, your Lives, your Children, and your Wives, They are Caesar's. But listen to St. Bernard.

For the Goods, Lands, Livings, Estates of Laymen, and Clerks also, are Caesars charge; (by Caesar he means the Supream Temporal Government, whether Monarchy absolute, or a Republick, or Monarchy mixt (as here in England) Caesars charge and not yours, nor the Prelates. My Kingdom (saith Christ) is not of this World.

If then the Pope, Prelates and Priests, will be the servants of Christ (saith St. Ambrose upon those words, and he was a Popish Prelate too) they must not challenge any worldly Kingdom: The Servant is not above his Master: And if the Master deny it, the Servant may not affirm it and usurp it. Souldiers of Christ must not entangle themselves with the affairs of this world, much less to make themselves Lords and Judges of Earthly matters.

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*You call the Popes (hard names!) Bears! Wolves and Sherks
For mischief (what is * (then) — th' Bishop and's Clerks
At the Lands-end of England? those Dire stones
On which — Ships — Men — are lost — Body and Bones?*

In all *Ages* God raised up *Naked-Truth-men*, but they were *crusht* and *run down*; like the Lord *Cobham* (Sir *John Old Castle*) Butcher'd and martyr'd and burnt in *Smithfield* by the cruelty of *Prelates*, &c. for *Scandal' Magnat'* in these slanderous, seditious, scandalous and *Heretical Words*, namely, —

The will of God is, That *Priests* being *secluded* from all worldliness, should conform themselves to the example of *Christ* and his *Apostles*, that is, in *Poverty*, (oh bloody word! and *Scandal' Magnat'!*) and teaching the *Scriptures* purely, and giving good *Example* to others, more than any sort of *People*.

Where (*saith he to the Prelates*) do ye find in *Gods Law*, that you should sit in judgment of any *Christian-man*? But in *Annas* and *Caiaphas* that sat thus upon *Christ*, and upon his *Apostles* after his *Ascension*? of whom only have ye taken it, to judge *Christ's Members* as ye do, since the venom of *Judas* was shed into the *Church*: And by venom (*saith he*) I mean (your *Judas-Baggs*, your great *Purses*) your Possessions, and Lordships: For then an *Angel* cryed in the *Ayre* wo-wo-wo, *This day is venom shed into the Church*, as your own Churches mention.

Before that time all the *Bishops* of *Rome* in a manner were *Martyrs*, (if it were so now) *Misses* would not be sought to for a ———, then they would say, *nolo Episcopari* ——— *nolo Episcopari* ——— I am not ambitious to be a *Bishop* ——— Or ambitious of *Martyrdom*. (But ——— since that time, ——— *Popes* and *Bishops*, one hath cursed and poysoned, slain and done much mischief to another: *Christ* was poor and pennyless (Oh dangerous word!) But they are proud

*Rocks so called near the *Lizard*.

and

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and Tyrannical—Christ was poor, but they are rich, &c.

Well! they *did his business* for him in *Smithfield*: (more is the pity, God knows,) amongst Christians too? you'll say) nay, amongst the *Successors of the Apostles, Peter and Paul*? Oh Hypocrisy! I hourly expect the fruits of the like rage and cruelty: God enable me to undergo it *cheerfully and courageously*, (as the Lord *Cobham* did, of whom they said, as now they say of me, for the like *Naked-Truth*, in declaring their *Extortions, Cruelty, and Illegal Oppressions*) Away—with such a fellow from the earth—for it is not fit that he should live.

Take but one Story more (in good part) and I'll trouble you no more at present, and 'tis from a Papist, a Country-man of our own, an *English Papist, Alexander Fabritius*, in his *Destructorium vitiorum*, part. 6. cap. 79. viz. *Anno Domini 1420*. In these words, viz.

Who are more horribly enthralled to the *Devils Servitude*, than those who are placed in the sublimity of Honour, (*Ecclesiastical Fellows*,) who ought to be the *Light of the World*, yet where is more abundant *Darkness of Vices*?

Where more abundant *gaping after Earthly things*, than in *modern Prelates*, who are fatted in both powers, as well *Temporal as Spiritual*? where is greater *Pomp*, in all *Appendixes*, yea, and that so much, that having *left the Poverty of the Primitive Church*, they are now rather to be termed *Princes of Provinces*, than *Pastors of Souls*, &c. with abundance more to this Purpose, which you may see at large (*Dear Tantivies!*) at your best liesure; so much for this time—from

Your humble Servant

E. H.

The MUSHROOM: Or, A Satyr against
 Prelatical Tantivies; in Answer to a Satyr
 against Sedition, called the Meddal: By the
 Author of Abfalom and Achitophel.

TIME was (*John Laureat*) when thy pretty Muse
 (Young, plump and Buxom) no man would refuse
 Though thou didst poorly prostitute her store,
 And for vile-pence made her a Hackney-Whore.
 Against the Laws of Art: *Phœbus* is just!
 Her former Lovers does her now disgust,
 And I, that once in private hugg'd her well,
 (Nay, sometimes smil'd at her *Achitophel*)
 I daign'd to kiss her kindly, and to greet
 Her lovely Ayres, so charming and so sweet,
 (Nay, be not jealous (*John!*) thou hast no cause,
 This was whilst she within the modest Laws
 Of a True Poet kept—she's nauseous grown,
 Thou needs must blush to own her for thine own;
 If thou hast any grace—she's poor and shent,
 He's far from witty that grows Impudent.
 Oh! what a silly do thou keep'st in vain,
 About a Medal thus to break thy Brain?
 The Ancient Romans so Renown'd for Wars,
 Kept Medals of their Friends and Ancestors;
 Art thou Red-letter bred, of hopes from Rome?
 Yet against Pictures speakst? from whence they come.
 A Satyr (once Satyr's could speak e'er thine)
 Why Men did blow their Nayles could not Divine;
 Nor why they did their Porrage blow: Was told
 One—was to make them—hot—the other—cold.
 At which News Satyr set up skut and run
 (As if he had been frighted with a Gun)
 How would he run from thee in Naked Truth,
 Who blowst both cold and hot from the same mouth?
 Thy

Thy *Stroling-Muse* may serve the *Bawdy-Stage*;
 Or a *Dull Ballad*, though she is in age;
 Or, serve a *Tory* when he swears by *Book*,
 But from *ingenious Men*,—Not one kind look.
 Thy *Haggard Muse*, that us'd to mount the Skies,
 Grown old, for *ease* Prey, to *Dunghills* flies.
 Thy *youthful Strumpet* now thy *old Hagg* staynes,
 Thy *Nodes*, Pox on't, have *putrify'd* thy Brains;
 Expect not *Davenant's Fate*—whose *Muse* alone
 Kiss'd the *old Bard*, even when his *Nose* was gone:
 And though a *Miss*, yet *constant* as a *Wife*,
 Never forsook him till he left his life;
 But *hugg'd* the wretch when he did *noseless* lye,
 And made him sweetly *snivel* *Melody*.
 But, *John*, thy *Winter-years* 'tis sadly seen,
 Can not maintain thy *Lawrel* fresh and green;
 It *withers every day*, this 'tis to use
 A *Staging, bawdy, common*, *Hackney Muse*:
 Hang her *Whore*—March her off, lest you should lose
 Not only Brains,—she'll get thee by the nose,
 And pull it off perchance, whilst we must say,
 This comes, *John*, of your *Whoring*, and foul play;
 But the best Jest is this—The * *Doting Bard*
 Seems to be shy and *Jealous*, and afraid,
 Lest *Sharp-set Whiggs* should steal some of his store;
 Or *Needy grown*, borrow his *Common Whore*;
Courage—Man!—fear it not, I'll be their Bail;
 For *Petty-Larceny Men* go not to Jayle; (store,
 Shall *Whiggs*, who have amongst themselves such
 Filch thy stale *Taplash* droppings, old and sower?
 Shall *Whiggs*, base *Jealousie*! visit the *Stews*,
 Or, *Rob the Spittle* for a *nasty Muse*?
 A common *Hackney-Strumpet*, that so cheap
 Does *Prostitute* her self to every leap?
 Shall *Whiggs* (the *Glory* of the *City* grown,
 And of the *Kingdom* too) that of *their own*

* P. 6. Of his Epistle to the Whiggs.

Are stockt--shall they when *Wit* and *Wealth* combine
Empty Exchequers, Robb—Tory like thine?
 'Tis *Scandalum Magnat'* that a Divine
 And modest *Muse* should deign to talk with thine:
 A sure proof she has little else to do,
 Thank the good *Bishop* for my presence now.
 Fear not my *Muse*, she is no *Plagiary*,
 None of thy Stock by her shall e'r miscarry:
 She is not rich, but yet for *Common Pelf*
 Like thine, she needs not seek out of her self:
 She has no gawdy *Dress*, yet clean and smooth,
 Not farc't with far-fetch'd *Phrases* and uncouth;
 Her *Helicon's* not strong, but needs no pains
 To pump it up, no *Heavings*, no hard strains,
 But easie flows—*Phæbe* at her Birth befriends her,
 Her *Modesty*, if ought, most recommends her.
 Her sheets are clean, though coarse, she's a young *Bride*,
 She is no *French-Miss*, nor yet *Frenchify'd*:
 Young Ladies may her naked *Features* view,
 Yet not their shame by guilty *Blushes* shew:
 Is't not a wonder then a *Muse* like mine
 Should stoop so low as to be seen with thine?
 With thy old *Hackney prostituted Muse*,
 That does Her self as long the Stage abuse?
 In *Satyrs* too against *Sedition*,
Absalom was the last glory she won:
 She's lost for ever, and forlorn, her shame
 Is now discover'd—she goes limping, lame:
Poets and Beauty play no *After-Game*—
 Which the old *Bard*, though *Pur-blind*, does foresee,
 And therefore now bespeaks our *Charity*;
 In two vile *Sonnets* prefacing his flaws,
 Penn'd by himself, to wheedle in Applause;
 And drill men in—Thus over *Doors* are set
 Papers—Lo! Here's *Fair Chambers* to be let.
 His limping-*Verses* has the string-halt got,
 Some have due length and size, and some have not:

In *Lincoln-Fields* have you not *Cripples* seen
 With *wooden-leg*, th' other of *Bone* has been,
 With our *old-noded-Poet* thus it fares,
Begging Alms for his Feet, because *not pairs*.
Poor Laureat! Thy *Bayes* are forfeit now,
 And better will become some other *Brow*.
Husbands in Egypt, when their *Wives* grow *stale*,
 And *Beauty* (*not by Paint retriev'd*) does fail,
 For a *base living watch* upon the *Strand*
 The *keen* and *vigorous Sea-men* when they land;
 Eager to fly at all, by *Pimping* thrives,
 And by *false praises* drill men to their *Wives*;
 Thus—this *Stale Bard*, the *Reader* to abuse
 By *feign'd Applause*, turns *Pimp* to his own *Muse*.
 That we may be enamour'd on her *dress*,
 The *Gypsy-Cuckold* does her *Charms* confess;
 In *loud lew'd Lines* premis'd, *Epistle-wise*,
 Made by *Himself*, *Pandaring in disguise*,
 That *Gentle Readers* might *kind looks* confer
 On his *Hag-Muse*, and be *Gallants* to Her.
Tapsters with half-wrought-froth thus give a dash
 To vend their *stale dead-Beer*, and *sowre Taplash*.
 If *Whiggs* be *silent*, then the *Tory* says,
 They're *silenc't*—cannot answer *Mr. Bays*,
 The *Poet Laureat*, and if we write,
 He swears we learn of him how to indite:
 Nay, he's—so *charitable*, we so *poor*—
 * He bids us *take and welcome* of his *store*—
 And, lest our *Verses* happen to *want feet*,
 He *frankly profers* his; and 'tis most meet
 We should *in charity* accept his *proffer* now,
 For his, *like that*, has † *more than't* should by two.
 And we, *poor Blocks*, as our *last Refuge* too,
 Are glad to turn his *lines* upon him now;

* *His Epist.* p. 6. † *As* p. 6. twice also. p. 10. p. 11.
 p. 16. p. 17. p. 19. in his *Medal. Epist.* p. 6.

And Satyrize, when our rough Rhymes are trim,
 By skill in Satyr only stolen from him.
 Thus does the Bladder swell and puff to boot,
 I'll prick it then, and let the Vapour out.
 Go — and invent Posies for Rings — or send
 Now to condole your late departed friend
 And Patroness, the French-Miss, cheer her heart
 With Praise-Romantick, and thy Court-like Art.
 Make Hue and Cry after the Bitch that's stoln
 Away as Gazette says, or dead, or gone,
 The White-Bitch lost from Court, at the back-stairs,
 Give the Pim—chiff — notice how she fares,
 And bring her back, her Marks — is one foul spot
 Upon her Loyns, which I had quite forgot :
 But; to write Satyrs thou art now unfit,
 Satyr's too brisk for thy drawing on wit.
 And though it merits not a look of mine,
 I'll treat it fair, because they say 'tis thine :
 Thus Brats found in rich linnen at mens doors,
 As being thought to come of no poor Whores,
 Though Parish-Charge, yet gentler usage meet
 Than other Brats worse mantled left i'th' Street.
 Muses, like Women, cannot lovely be,
 When they divest themselves of Modesty,
 How fair and beautiful soe'r they were,
 Wickedness is not wit, for Rhyme that's clear.
 Should all the Nine Court me at once, and say
 But one lewd thing, I'd kick the Whores away.
 Whores that have lost all shame, whose shame is cheat,
 Yet to allure, some shame they'll counterfeit.
 But thou, old Bawdy-Bard, quite spoils the sport,
 With Prophane Lewdness, sure thou lives at Court.
 Say — Is the Air infectious ? what's the matter ?
 Thou thus Burlesques all good, and sin dost flatter ?
 And ridicules all sober, pious Sense,
 And Loyalty, except it come from thence :
 As if Whiggs could not to their King be true,
 Except they Traytors be to God, like you ;

And, with their *Prayers, Curses* interlace:
 Base *Mungrel Loyalty* with a *Famous-face!*
 One looks with *Smiles upon the King*, how odd!
 The other *facing, braving the great God.*
 One *singing Psalms* — the other — *Curses sing*
Damme—ye Dog!—*Huzzah! God bless the King.*
 For, *Praying for the King*—that will not do't,
 Except *Whiggs* also *curse themselves* to boot;
Prizing God and their Souls what harm *above him*;
 And *loath to damn themselves*; altho' *they love him*;
 And therefore though the *high-flown Tories* be
 Now at the *desp'rate push* of *Loyalty*,
 Willing to *shew they love their Prince*, How far?
More than their God, or Souls, or Christ—they dare?
Bold Tories — *march!* boldly go on—in ill;
Whiggs will not stir a foot, say what you will;
 Call it *Sedition*, or what next does come,
 We'll damn for ne'r a Prince in *Christendom.*
 No—*get you gone together*—go—*be gone*—
 Better *be singled* by our selves alone
 Then *march with you to Hell* for company;
 Call it *Sedition, Schism, Herefie.*
 To the late *woes* by which the Land did groan,
 Did only th' *Sins of Whiggs* *Contribute?* None,
None of the Tories-sins clubb'd, nor conferr'd:
 Yet *Charles the first* *confest-both sides had err'd.* 'Ere
 And these *Incendiaries* are too blame, Basil.
 To heat the Kingdom thus into a flame:
 Must Men fairly *acquit by Law*, agen
 Be thus *Arraign'd* by every *Hackney Pen?*
 When *Teagues O Divelly* together Plot,
 Though in their *Evidence* of Truth no Jot:
 When *damn'd Suborners* yet unpunisht go,
Alas! may we not joy we have 'scap't so?
 And when they got their *fingers in*, they tore
 The wounds wide ope were almost heal'd before.
 Behold the *ghastly Cicatrizes* still!
 To rend and tear them ope again is ill.

How

How does the Market fail? when *Lawreats*
 With *Pimping Rhimes* are glad to turn *Make-bates*,
 And for to earn his Pension when he gets it
 Writes *Scoundrel-like*, without or fear or wit.
 Pox! who made *Poets Politicians* now?
 Good *Politicians* sure are scarce I trow,
 Go, *Pack*—after her *pack*—*Poets* are poor,
 So is th' *Exchequer*, as I said before,
 And ne'r the *Richer* sure for a *French Whore*.
 But the *French King* can pay his debts—go—eat
 With him your *Meales*—he can pay for his *Meat*
 Before *Digested*, and can buy thee *clothes*
 Not eaten, e'r they'r paid for up with *Moths*.
 Our *King* will little thank such *Lawreats*,
 That think to deck a *Crown* by being *Make-bates*;
 Judging it wit, in *Masquerade*, to tell
 How *Absalom* and wife *Achitophel*
 Were wicked once, two thousand years ago,
 And therefore whom they hate, must still be so:
 Poor witlefs *Sophistar*! Do but turn the *Tables*,
 And play them I know where; thou'lt call 'em *Fables*;
 And yet the *Coxcomb* did admire his wit,
 And *Tories* call it still a *Lucky-Hit*, (brains
 And why? for *Godsake* why? where are men's
 Fool'd by *Romance*, and by *Poetick Strains*?
 And whiffled by a dull old *Quixot*? Fy-on't,
 The *Wind-mill* of his *Brains* he thought a *Gyant*.
 Thou shows't what *true-bred valour* *Courtiers* have,
 Is this *Heroick*, *Hector-like* to brave
 A Man, thou sayst, is *Crippled hand and foot*,
 Bound to the *Peace*, hard hap! by the fell *Gout*?
 His *Brains* tho' are not *Gouty*, *John*, like thine,
 And for a *helping-band*, behold! here's mine.
 Follow *French-Miss*—Be wise—like *Rat and Mouse*,
 That do, by *Instinct* fly a *Rotten House*:
 Ple take thy *Lawrels* from thee, If I list,
 An *Honour*, to my fairer *Brow*, when mist.

'Tis a day thrown away, (*no more!*) think I,
 Nor more it was, yet— *diem perdidit* :
 Unless it be to make thy Satyr sell
 And Tonson Begg'd this Boon, (*some may think well*)
 Thy Satyr (*three months Birth*) a Cripple came,
 This day to hand,—now I return it lame,

London March 17. 1681.

Post-Script.

GOD grant that this *Mushroom* be not like *Jonas* (his) *Goard*, that sprung up in a night and perished in a night—. *Mushroom's* though they spring up in a night, yet (*well drest and Cook'd*) are served up, for *Dainties*, and last long, notwithstanding their *hasty Birth*—like this, far from the Authors Library, his *Notes* and *his Books* : And if any man think or say that it is a wonder, if this Book and Verses were compos'd and writ in *One Day*, and sent to the Press, since it would employ the *Pen of a ready Writer*, or, nimble *Scrivener*, to Copy this Book in a Day (it may be so.)

But it is a Truth as certain and stable as the Sun in the Firmament, and which (*if need be*) the Book-feller, Printer, and others *Worthy Citizens*, that are privy to it, can avouch, for an *Infallible Truth*—*Deo soli Gloria* — When a *Divine Hand* assists, one (of *Dispicable, dull, and inconsiderable Parts and Learning*) may do wonders, which God usually performs by most weak and unlikely *Instruments*— Take the advice, (*if you be wise*) of the great Privy Counsellor, *Acts* 5. 34, 35, 36, 37, 38, 39, 40. But (*some may say*) why was not more time and more Pains bestowed upon so excellent an Argument ?

I answer--That this is enough in answer to a foolish Libel ;

Libel; and besides, my Pen is better employed, upon the like Subject and Argument, upon another occasion as the world will perceive very speedily, I had much ado to perswade my fancy to throw away or spare a Day upon such an Idle occasion; and with such a Tri-
fler. But Poetry (like a *Miss*) is pleasant and delicious now and then, (in some mens wanton Fancy) but as nauseous as a *Wife* (is to their liquorish Humours) when made a practise, a Trade, and of constant use.

Thus *Aiery Poetry* interlac't here and there with weightier matter in Prose, does with the diversity and Lard, willingly charm and bewitch the Readers Eye (like *Landskips of Hills and Dales, Woods and Plains*) lovely through variety.

But 'tis dull, when made a Trade of, and a poor dull Trade, a Rhimer: *Tick-Tock, Knock-Block*, a meer Chimera.

And therefore though in *Poetick Heat* I seem to threaten *Dryd*—s *Laurel*, Let him not fear; for none but a *Foolish Courtier* or some *Poor Poet* envies this bloty, swoln, self-conceited, puffed-up, windy and (therefore) empty *Bladder*.

I shall not make a practise of contending with him,—I am none of those *Hackney-Rhimers*, that (like the *Beggars* in *Poland*, and our *English Waffals*) get Bread by canting Verses; or, like the *Ballad-singers*, that live by Rhimes; or, like the *Fidlers*, and *Singing-Boys* (in *Cathedrals*) that sing to eat; or like *Country-Fellows* at *Christmas*, that sing a *Carol* for a *Christmas Pye*; or like the *Gypsies*, that Pick mens Pockets with *Canting*; nor shall I (perhaps) hereafter heed him: But, (when he does (being *Hired*) abuse the *Worthies of the Nation* (because they are so) I shall answer him (as they do) only with contempt and neglect.

Thus, True-bred *Lyons* stalk and walk on their own way, not heeding nor minding the little *Currs* that yelp and bark though (Greater) hearten them, or set them on.

Surely a *Politician* and a *Divine* are scarce Commodities, when we fly for Refuge to *Hackney Poets* and *Hireling Pamphleteers*, *Juniper-Lectures* of *Politicks* and *Divinity*, to instruct the *Tantivy Clergy*, every Week, against the time that Sunday comes, and to Tutor the *Corporations* and *Country Justices*, and *Country Commission-Officers*!

What sport is it to see an *old Country Justice* (with his *eager Chaplain* at his Elbow) putting his *Barnacles* on his nose, (Bless us!) How he gapes and admires when he reads *Nat. Thompson*, the *Addresies* in the *Gazette*, *Abhorrences*, *Heraclitus*, or the *Observer*?

But, shew him but — *Absolom* and *Achitophel* — oh — then the *man's horn* mad, there's no holding him, then the *Hunts* up, (and though in his *Dining-Room*) how he spends with double mouth, and whoops and hallows (just as he hunts his *Dogs* when at full Cry) That — That — That — That — Rattle — Towzer, — Bull-dog — Thunder — That — That — whilst the little *Trencher-Chaplain* Echoes to him, and crys — *Amen* —

But I have more honourable Employment than (like a School-Boy) to *Cap Verses* — or, to blemish my larger name with that of — *Bayes* — or *Laureat*. Only it mov'd my Indignation, as well as *Scorn*, (when I read the *Challenge to the Whiggs* p. 6. of his *Epistle*, and the *Bravado* extorted from me this nimble check, but just rebuke, for such Arrogance, Opiniatry, and Petulancy, to abate (if possible) his *Pride*, and the contempt (he seems to have) of the *Whiggs*, whom the *Hackney-Laureat* does so magisterially despise at such a rate, that the *Tory-Courtiers*, poor hearts! They know no better, Hugg and admire the (*Imboss*) *Rhodomantade*.

Nay, they willingly give him their *Jewels* and *golden Ear-rings*, those *Few* I mean that are left unpawn'd, thus *Making* as well as *Worshipping*, and *Idolizing* the *Golden-Calf*. For

For (like other foolish Bigots) they pay for their worship; begging themselves, poor though they be and cannot pay, or will not pay the debts they owe to many a poor Widow, oh merciless cruelty, and violence to Justice and Law, to enrich the shrines of their Craftier Prophet.

Who laughs in his sleeve, and smiles at the silly devotion of his zealots, and soft-pated votaries, except he, like some other Prophets, that for a living and lively-hood tell their lies so often, 'till at last they begin to believe them themselves; being willingly fooled into the faith and good opinion of their own gainful non-sense, by such a profitable Credulity; their Religion being their Trade, as well as their Gain.

But how ill does *Lawrel* become the brow of a Libeller? how unsuitable to the Head?

Thus—Have we not known and seen that *Preferment*, *Titles*, *Honour*, and *High-places* have been given to some, for no other reason, but because *Villains*, grand Villains, and therefore preferred.

To serve a turn of State, a Renegade,
That has his Conscience, God and King betray'd;
Sometimes a base Interpreter is made,
Though he an Atheist be in Masquerade;
And in rich robes, through Villany array'd:
Yet, this Apostacy who dare upbraid?
The Villain struts it, and seems not afraid:
Suborners, tho' are shown in Cavalcade;
To publick wrath may liable be made:
Oh! then the Villain will for all be pay'd;
Then where's your gay Apostate Renegade?

For such new Titles, Honour, Preferment, and Places, got chiefly because the Conscience was debauch't, and apt to any Villany, that an honest man would much rather be hang'd then accept of, on so base Terms, being a meer Slave, Puppit, and

set up for the feat; and his preferment, or *Titles*, as odious to all honest men, and men of Honour, as a Rich Turbant on the Head of a Renegade, with which the Fopp proudly Jests, as the Ensign as well as reward of his Apostacy and Villany.

What a blemish is it to a man of so great wit, and sence, to be so greatly wicked? or for a Laureat, like a Pimp, to talk Bawdy, and write smutty Prologues, because the Fops relish nothing that is not such.

Or, for base pelf, to rake up dirt to asperse the glory of most renowned Patriots, that hazzard their lives, hard fate! to stand in the Gap, and in the fury of a Raging Tide, with great peril, and hazzard of themselves, their Estates, Families, and Posterities, to prevent, if possible, a threatening deluge and inundation: I know it, to my cost, and when by the Almighty arm their innocence and their lives, from the man-catchers, are fairly acquit, and proved Innocent upon tryal, and by law redeemed: Are we not at a fine pass, when their Honours and Fame shall be arraigned again at the Tribunal of every rascally Scribler, paultry Libeller, witless Satyr, and silly Pamphleteer?

Who live like Goldfinders, by dealing in Privies and Jaques, and make it their office to be the Kingdoms Scavengers, raking up dirt and dung, and then malepertly throwing it at every one that stands in the way of their dunghil designs, and shameful sham-Plots.

'Tis true; a Hangman is a necessary Utenzil of State, but there are Rogues enow for the work, to make a noose, and burn men in the hand, brand and stigmatize; an Office much below a Man of Honour or Wit.

T H E

Ceremony-Monger,

H I S

C H A R A C T E R.

The INTRODUCTION.

AS *Black* as my *Ceremony-monger* is here *describ'd*, he is neither *Moor*, nor *Tawny-Moor*, *Infidel* nor *Jew*; but a *Protestant-profess'd*; he may be a *Papist*, or worse, an *Atheist* in *Masquerade*, but his *Face* is *Protestant*.

I grant, that I have *Censur'd*, *Condem'd*, and *Hang'd* him up in *Effigie*; yet I have drawn no *Blood*, done hurt to none; for my *Man* is a *Man of Clouds*, a *Man in the Clouds*, a meer *Individuum Vagum*; so that no *Man* alive can be offended, because let his *Guilt* be never so great, in being like my *Whiffler-Ecclesiastical*, though it nip him to the very *Heart*, and fly in his *Face* 'till the *Blood* come thither and make him *Blush*, yet he is as *safe* as a *Thief* in a *Mill*, except he come into *Court*, and *Confess* himself to be the *Man* which is here, for his guilt, *Expos'd* and *Sentenc'd*.

If the *Fool Confess*, he must *Suffer*; like that silly *Wit-all*, who shall be nameless, and not being content to be a *Cuckold*, he must needs *Wind his Horn*,

Horn, and Proclaim his own shame in open Court, by good Evidence; and so he remains a *Cuckold upon Record*; like the silly Snail who had never been taken for a *Cornudo* or *Horn'd Brute*, if he himself had *not thrust* out his own Horns: If such Disasters be happen a Wise Man, his *Wise*st way is to make no words on't, but to cover the shame as *decently* as may be, and put his *Horns* into his Pocket.

This *Brute* with his *Irrational* Ceremonies, should belong to a Protestant Church and Constitution; but (like an *Outlying Deer*, which are usually the lustiest and fattest of all the *Bruitish Herd*) has through Wantonness, or greedy Ravage, *broke out of the Pale* of the Church; where if he would be content to *keep*, it would be *safer* for him; and my design is (in pure Love and Kindness to his Welfare) thus gently to *Hunt him* Home; and so he will acknowledge it surely: But what Gratitude can a Man in Reason expect from a Brute, who hears no Reason, but is guided by furious Passion and Appetite?

And I deny not, but that he may owe much of the Flesh on his Back to his *Rambling after Popish-like* Ceremonies, (when *Popery* did so much influence the Throne, in the happy days of the two *Castlemains*, and Father *Peter*) who not being able to bring in *Popery Bare-fac'd*, therefore the *Quid pro quo*, the something like it, and near it, must be countenanc'd and preferr'd: And my *Ceremony-monger* is now as loth to depart with the m, (his dear-dear, silly and illegal Ceremonies) for old Acquaintance-sake, as with his old Dog, or old Horse, that though *past Service*, yet he retains them for old Kindnesses, and *Old-done-deeds*.

And yet they are such, as neither the Laws of God nor Man ever made, and therefore must be Condemn'd and Executed, if brought to the Bar of Holy

Holy Writ and right Reason. At which *Barr*, no Man has a better *Commission* of Oyer and Terminer, to Arraign and Judge him, than my self, as being lawfully (into the Sacred Order of Priesthood) Ordain'd, and the Holy Bible then put into my Hands, by the Learned *Saunderson*, then Bishop of *Lincoln*, and now, I doubt not, a Saint in Heaven, though he was Nick-nam'd the *Presbyteian Bishop*, and of a Captain, both perswaded me, and made me a Priest, saying, *Take thou Authority to Preach the Gospel.*

There's my *Commission*; and let any Man, Pope or Bishop, shew a Patent more Authentick to Teach all Nations, and I will never Preach nor Write Divinity hereafter; but there are but very few Clergy-Men or Bishops in *England*, either in or out of the Universities, that can shew an Authority of so ancient standing, or of so old a Style and Date as mine. Nay, we had had no Scripture, if Writing be not Preaching: Besides, if I should not thus teach my *Ceremony-monger* by the Press, I could not Admonish him at all; for my Pulpit is a narrow place, though it stand aloft, and few *Ceremony-Mongers* desire to be cured: For like Men that have filthy old Ulcers on their Legs, they hate to be drest before folks; they had rather it should Fester, than be known. There is not one word in the Ordination of Bishops, in our Common-Prayer-Book, or in Holy-Writ, that gives a Bishop more Authentick Orders to Preach, than a Presbyter or Priest; only the King's Mandate makes him the King's Commissioner: But in reference to God or the People, a Bishop has no better or fresher Character to Teach or Administer the Holy Sacraments, than any Presbyter, or than himself, whilst he was but Presbyter: Nor has any King or Parliament, Bishop or Synod, any lawful Power to Silence me for teaching Truth:
The

The Character is indelible; when they answer what I have writ, concerning *Imprimatus*, or Restraining of the Press (in my late *Speech without doors*) they shall hear further from me.

For no flesh alive has more Authority than our Lord Jesus and the *Apostles* had, which was for *Edification*, not *Destruction*; to do good, not harm; to *Advance*, not to *Depress* Truth; to save Men's Lives, Liberties and Properties, not to destroy.

But some may object to me, that the *late King* did silence me, shut me out of my own Pulpit, and banish'd me from my House and Home, my self and my Family, for three or four years last; not only *against* Law, Equity and Conscience; but *without* Law, or any *Colour*, Process or *Form* of Law; and yet I submitted in quietness and silence, and made no noise *in* the World, nor to the World; not so much as groaning or complaining, but sat down silently.

To which I answer, by confessing that it is (all of it) a great Truth, and I was by Arbitrary Power and Oppression, to my Damage some hundreds of Pounds, thus silenc'd as aforesaid, by Will and Pleasure: A word from the Court ejected me from my Pulpit and my House; but also a word from the Court recall'd me, about a Month before the *Dutch* Landed.

But to whom could I complain? To the Throne I did, without Remedy, for that oppress'd me. To the Righteous God I made my humble Appeal, and he heard in Heaven his dwelling-Place, and laugh'd my *Adversaries* to Scorn, yea, the Lord has had them in derision; and those that Banish'd me from my House without Law, and without a Cause, are by God's Righteous Hand and Judgment, turn'd out of their Houses and Homes; and before they went, recanted their Oppression to-wards

wards me ; but going away in haste, stay'd not to make me restitution for the Injustice.

There is a time for all things ; our Blessed Saviour had many things to say, but even his Apostles could not hear them sometimes ; I writ against these illegal Ceremonies in *The Black Nonconformist* seven years ago : The times would not bear it, the Criminals would not hear ; Popery and Popish-like Ceremonies were rampant, *My Soul did weep in secret* for their Pride, the Judgments of God are beginning *at the House of God*, I'll now try again, perhaps they will now hear.

But, may some say, Have a care of *Scandalum Magnatum* ; have a care, that your Book be not a *Libel*, and a Reflection apparent, visibly apparent against great Men, you might have whispered these things in private to them.

And have got a box o'th' Ear for my pains, *you mean* by that particular Application ; whereas now none can be offended justly, except his guilty Conscience makes him confess that I have hit him home, and that he is the Man.

But clear Scriptures (may some still urge) shall not stand for Law in the King's Bench ; there you must follow the *Course of the Court* ; Ay, ay, I know it has been so, but I hope the *New Star-Chamber-Court* at that end of the Hall, will now follow the Fate of that other *Old Star-Chamber-Court*, condemn'd by 17 Car. 1. 10. at the other end of *Westminster-Hall*, for introducing *An Arbitrary Power and Government* (the very words of the said Statute) *as an Intolerable Burthen*.

I well remember indeed, that *Lord-Keeper North*, in his Speech, when he introduc'd the *new Lord-Chief-Justice* (what shall I call ?) *Scroggs*, I think it was, *told him* how easily he might (notwithstanding the said Statute of Condemnation) resuscitate and revive that *Old Star-Chamber*, by a *Resurrection* more glorious,

glorious, more *extensive*, in the King's Bench, in its *Cognizance*, and Jurisdiction, than that old dead (and by Statute damn'd) Star-Chamber.

He was too true a Prophet, witness their unconfessionable, unchristian, unscriptural and illegal (*nec salvo tenemento*) Fines; without Bowels of Compassion, making a Man an Offender for a word; and then ruine and undo a Man and his House, a Man and his Heritage, his Liberty, his Estate, his Honour, and sometimes his Life, in such an arbitrary, various and disagreeing Way to themselves as well as to Law, that in the late famous Tryal of the Seven Bishops, the Bench it self could not agree what was the Law of the Court.

They all agreed that the Course of the Court, and the Law of the Court were *Synonymous*, one and the same Phrase or Paraphrase; but what was the Law or Course of the Court, could not be decided: Judge against Judge, the Bench against the Bar; Attorney that was, against Attorney, that is, Solicitor General that was, against him that is; and the most killing Arguments, were *Argumenta ad Hominem*, making the same Tongue in this Trial, Condemn and Eat its own Words in former Trials, (*viz. before they chang'd Places.*)

The Shot flew desperately from the Bar to the Bench, dreadful doings there were; however they kept a pother, Richard against Baxter, and L'Estrange against Roger, never made such a splutter.

At length, to end the Contest, the Wise Chief Justice went to Council, and gravely ask'd the Advice of the Attorney, Sir Sam—but he was puzzled too, and was *Nomplus'd* for the Course or Law of the Court, except for twelve Years, good Gentleman! only by hear-say for sixty years more, as he was told by an Old Stager, that had been twice a Child, and no man alive could remember, that ever he was a Man, in the right Sense, the Vacation betwixt

betwixt the two Terms, (of *Childhood* and *Dotage*) was So very short a *Vacation*, if any at all.

I *Presume*, says one, I *presume*, says another, I presume violently says a third; nay, if *Presume* be the *Word*, then I *presume also*, that in so *presuming* against Men's Lives and Liberties, they were too *Presumptuous*. Therefore do not you tell me of the *Course of the Court of Kings-Bench*, if you know it, you know more than I know, or than the Judges knew, when the course of the Court was Arbitrary and out of Course.

But if it keep its due course, and pretend to no *Dispensing Power*, in Abrogating the Laws of God, and Christ, and right Reason, I fear them not, for I hope in God, that I shall never by *Preaching Truth*, Transgress; but a Truth may be a Libel, as one of the Lawyers urg'd in the said Trial.

Yet the Learned Gentleman, notwithstanding his *De-Libel famos*, talk'd without Book, and against Truth and Law, like an *Oxford Apothecary*. For Truth being an *Attribute* and properly *Divine*, (as light is of the *Sun*, and whence radiantly and virtually, all light proceeds) can never be any part of the Constitution of a *Libel Defamatory*. And therefore all the Statutes to which *Scandalum Magnatum* has any Reference, whether that of 3 *Edw.* 1. 4. or those two of *Richard 2d.* Queen *Mary*, or Queen *Elizabeth*, are only against such as tell *false Tales*, or false News, whereby *Discord* may arise, &c.

So that, in the *first* place, nothing can be a Libel but what is false, and then it may be false, and yet no *Libel*, if it do not tend to *Discord*; and consequently, be malicious or *Seditious*; as to say a Noble Man is wet to the Skin, came to his Country House, wore black Clothes, &c. all which may be false, and yet no *Libel*.

To

To say a Judge or Justice gives false Judgment, though it be *true*, may be so circumstantiated, that it may be *justly Punishable*, as a Mis-behaviour, but he shall not suffer by Law as a *Libeller*, if it be apparently true.

To say, a Lord is ignorant of *Latin*, or as one said in the said Trial, *We are ignorant of Law-Latin*; whether he said false or true, it is no *Libel*, (though I had said it;) it may be false indeed, but no *Libel*, because it tends not to *Discord*; but though it should tend to *Discord*, it is impossible to be a *Libel*, if it be *true*, though it may be sawcy and unmannerly, because we must not imagine that a *Lord* is ignorant of any thing; he must be an infallible Man in *England*, though the *Italian Pope* be not so acknowledged: (Wise doings the while!)

But the Learned Judge Sir J. *Powel*, then in the said Case, very honestly and judiciously affirm'd it for Law, that a *Libel must be false*; false Tales; it is not else within the Statutes on which *Scandalum Magnatum* is founded; and still the *Course* of the Court varied from Law; never was the Punishment of a *Libeller*, or Honour-wounder, a Pecuniary Mult, but ('till K. *James I.*) always the Body by Imprisonment, &c. repaid, and repair'd Wounded-Honour; nay, by 1 & 2 *Phil. & Mar. 3.* the greatest Scandalous Words against the *King* or *Queen* were only Punished by *bodily Punishment*, which a Man might have bought off, (whether the King would or no) with a 100*l.* (not ready money neither, (the Bill was not drawn upon him, upon *sight hereof*,) but any time within a Month) so tender were our Ancestors of undoing Men for ill Words, even against the King; much more tender not to undo a Man and his House for a frail Word against a frail Subject, though a Lord. Honour, if it be base and Dreggs, is not Honour, and consequently,

consequently, not wounded or hurt; but if it be true Honour, it is like the best *Spirits*, Airy and *Spiritual*, it can neither be *Bought* nor *Sold*; nor ever was it known in *England*, that so much as a Knighthood could be of so base an *Alloy*, as that an Usurer (or Scrivener of 10 *l. per Cent.*) could purchase it, 'till the Poverty of *Scotland*, coupled with an empty Exchequer, and a King liberal to Prodigality to his Country-Men, was glad to make poor *Shifts* to earn a *Penny*; this for one, of making Honour so *Mercenary*, that some Gentlemen scorn'd to be Knights, whilst another rich Dame would give a 1000 *l.* to be Lady Baronet, that so she might take the Wall of her Grand-Dame. But enough concerning *Libels*, you'll find none here, nor any thing struck at but *Sin* and *Folly*; and neither of them are *Ingredients* in the Constitution of true Honour; except Honour can be *Midas'd*, as the Ecclesiastical Fellows do Sins, turn all they can touch to *Gold*, calling it by a *Word* they borrowed from Father *Peter* and *Rome*, *Commuting*, or Commutation of Penance; a *Word* that buys *Perriwigs* at *Doctors Commons*, as silly as it is.

And if any Expression of mine (in this Discourse) seem too *Airey* sometimes, for so grave and solemn a Subject, it is neither *forc'd* nor *affect'd*, Nature will have its Course.

But as it is easier to *pick a Quarrel* than to end it, so it is easier to find *Fault* than to *mend it*; and cannot a Man be *sober* except he be *sad*? Nor *Grave*, except he be *dull*?

Nor have I permitted one *Word* to pass with more *Briskness* of Air or Style, than just what was necessary to keep my Reader *Awake*; and is not it as *Pardonable* (at least) as that dull *Parenthesis*, by some Preachers so often inculcated.—(*Do not sleep there?*) Which is the more *Unconscionable Start*

and Stare, when he had rock'd them asleep before, with his heavy and drowzy *Lullabee*.

None can expect that my Style should be smooth in the *Sinewy* and Argumentative Part; it is not to be done.

But, be it as it may; if the Subject matter be solid and weighty, let my Style shift for it self; I am not fond on't, yet, blunt as it is, I will neither change it with thee, (*Drowzy Mr. Phlegmatick!*) Nor yet with thee, (*that fittest Frowning and Censuring* there, I see thee,) *Formal Mr. Hypochondraick!*

CHAP. I.

Concerning Bowing to the Altar to the East.

THE Cringes and Bowings of the *Papists* to the Altar, is in Adoration of their *Wasser-God* that sits there, they think Enthron'd; and is, by the Homilies of the Church of *England*, frequently styled *Idolatry*, and the Act of a *Fool*.

But the Cringes and Bowings of my *Ceremony-Monger* to the Altar, to the East, where there is nothing, (he must confess whatever he has secretly put there,) neither more nor better than what is in the *West*, in the *Belfrey*, or the *Body* of the Church; therefore some call him a *Fool*; but like *Merry Andrew*, though he act like a *Fool*, he is more *Knave* than *Fool*; and though my *Noddy* pretends that he nods to nothing, yet the old *Dotard* does not play the *Fool* for nothing; but he is as well paid for playing the *Coxcomb* in his silly Superstition, as the best *Merry Andrew* of them all. For it is well known what an Influence *Papists* had in the three last Reigns of Bishop *Laud*, the two
Castlemains,

Casslemains, and Father *Peter*; who not being able to bring in *Popery*, or a Bishop *Ellis* into a Protestant Church, and Protestant Preferment; (the Laws Excluding such) therefore they encouraged any silly Superstition that was a *Quid pro Quo*; and as like Popish Idolatry, as *Twins* of the same Womb.

Thus putting the Change upon us, and Engrossing a great many of the Protestant Preferments, Honours and Privileges to *Fellows* that were as like *Papists*; and our Churches, and Worship, Adorations and Ceremonies, as like *Popish Ceremonies*; and our *Paul's*, as like *St. Peter's*, as one Egg is like another, to see to; though the Yolks within may perhaps show some little Distinction; and a Ceremonious *Arminian* is no right-down *Papist*, for if he should, he could not be capable of his high Seat in a Protestant Church; and therefore he will rather confess himself a Fool, in Cringing like an Ass to nothing, than be turn'd out of Church and the Revenues thereof, by confessing that he bows to things Divine, Transubstantiated from a silly Wafer; and rather than lose his soft Place in Church or Senate, he chooses rather to confess the soft Place in his Head.

But if you take him really for a Fool, you mistake him vilely; (as I said before) this Ecclesiastical Mountebank is more Knave than Fool, and bows for something, even when he bows to nothing, he gets Money by't, he gets Money by the Bargain, and though he shake his Reverend Noddle, as if it was empty, (by making Reverences to an empty place) yet he knows why, and wherefore.

For though he seems to adore a Non-Entity, you are mistaken in my Man, for he thereby adores his chiefest God, (*Mammon*) And his making foolish Legs to the Altar, like an Ass, was the ready

Road to make Legs at Court, and be an Ecclesiastical *Apuleian* Golden Ass.

For as a *Costard-Monger* gets his Living and Estate (a great one oftentimes) by *Trifling Trinkets*, and illegal (as well as) nonsensical Ceremonies in Religion, (or rather *his own Superstition*) of *his own* Purchase, or the *Invention* of his private Noddle; to that Improvement many times, that he grows great in the World, and in the Church; and makes Money even of his Rotten Ware, especially in *bad times*.

For this *Ecclesiastical Quack* (like other *staging Empyricks*) always gets *most Money and Esteem*; and both of them make the *best Markets* for their *Impostures* and Rotten Druggs in the *Sickliest and worst of Times*.

'Tis *best* with these *Stagers* when 'tis *worst* with all the rest of *Mankind*: For if Men be in Health, and well in their Wits; both these *Merry-Andrews* (that for Money make fools of themselves) may go whistle; they may shut up their Shops, and pull down their Stage.

Risum teneatis? Amici! Come hold your sides, and look demurely if you can (for your very guts and spleen) to see a grave Dignitary of the Church, with Tippet and Sattin Cap, a gaudy Cope and Hood (before and behind) Nodding his Reverend Head, and making *Reverences* so humble, that his brisly Chin even kisses the ground (no Antick French-Man, or Father *Peter*, can out-vie the Complement) in an humble Address to the East, to the Altar, and where there is either something or nothing more than in the Belfry, and in the West. Catechize my Don, (for he has been twice a Child; Come! Ask him (I say) does his Ecclesiastical Don-ship bow and cringe so supplely (notwithstanding his Age) to something, or to nothing?

If

If he answers—*To something* ; Then take him Father *Dada*, for he is thine, list him in the Service and Devotion of thy Wafer-God.

But if he reneages (because Papists are not capable of a Dignity in the Church of *England*) and is forc'd to answer, that he bows *to nothing* ; then beg him for a Fool, and his richer Dignities ; take him *Merry-Andrew*, for he is thine ; He is that ridiculous Stager that makes a Fool of himself, to pick up the Pence ; and no little neither : For when Popery will not, *cannot*, get up to the top of the Steeple, or Pinnacle of the Temple, (where the Devil stood tempting our blessed Saviour with the World and the glory of it) my *Ceremony-Monger* being possess'd, runs mad to be there : Which since all the Avenues are stopt against Lord *Bishop Goddard* and barefac'd Popery, my crafty *Ceremony-Monger* claps a Vizard over the ugly bare face, and passes most religiously for one of the Order, and Reverendly with a Mask does his Business, and perhaps gets a *Mandate*,—In a *Mock-Election* of the *Chapter*, which in their Prayers for divine Assistance in the Election, not only *mock themselves*, but which is infinitely worse, they *mock the Almighty God* too, when they pray him to direct them in the choice of a Fit Man ; when he is chosen before to their hands, and they neither can *will nor chuse*.

If you do not yet know my *Ceremony-Monger*, I'll tell you his Name.

His Name is *Legion*, for never was the Herd more numerous, or more possess'd, since the Devil enter'd into the Herd of Swine ; and made them run (like mad) violently down hill, though they are like to perish in the Waters.

For this *Ecclesiastical Hotspur* (though he) has but a minute (*Sober*) share of Knowledge, yet he has *Zeal like mad* ; and therefore never admits any

heartily into his spiritual *Muster-Roll* or *List*, but blind Conformists; that are presently *Tall-Fellows*, and preferr'd if they can, but readily obey this one word of Command; *Streighten your Files, Follow your File-leader.*

Thus, like *Horses in a Team*, they all Uniformly *Plod* on together, most gravely and soberly (with Nose in his Leaders Hind-parts) and *Showel-Halters* through thick and thin, at all Adventures, minding nothing (*they poor Hearts!*) but following the Fore-Horse, though he go out of the way, as irregularly and illegally, as irrationally, falling into a Slough, but desperately bent, though not one of them know why, nor wherefore; nor dare say, whether they cringe and bow to something, or nothing. For they are forc'd to whisper when they say, that they cringe to nothing, least the Papists (that preferr them) should hear, and then they're sure to get nothing, therefore are forc'd to say nothing, yet nod to nothing.

If I were a *Papist* or *Anthropa-Morphite*, who believes that God sits Enthron'd in the *East*, like a grave *Old King*, I profess I would bow and cringe as well as any *Ecclesiastical Limber-ham* of them all; and pay my Adoration to that *one Point* of the Compass, the *East*; but if Men believe that the Holy one that Inhabits Eternity, is also *Omnipresent*, and in every *Place*, why do they not make *Correspondent* Ceremonies of Adoration to every *Point* of the Compass?

But I recant my Folly for asking a *Ceremony-Monger* an honest reason of his Cringes, who never hitherto could vouch his *Supple-ham-Worship* to the Altar, to the East, &c. except as aforesaid, in Adoration of *Mammon* his God.

But I'll be Positive and Dogmatical in nothing of this Nature; I'll forswear nothing but building of Churches, after I have first pull'd them down;

as one did (a certain Chappel) in the memory of Man, because the Chancel stood *East and by Nore* a little sideling, whereas it should have stood better, due *East*; that (with one Cringe) he might bow to the Altar, and the East also; he was the wiser, for so he kills two Birds *with one Stone*; and one single bow (by this laborious Regulation) will serve to the Altar, and the East also; so to ease his unweildy body, he punishes his Purse by Ecclesiastical Policy, called Commutation; O the Wit of an Ecclesiastical Politician! But *Fortuna favet fat*—Fortune favours *Fat folks*; a poor Man might have been beggar'd by such a Venture; but the old Dotard (Mr. *Superstitious Noddy* was his Name) made Stairs of the Chappel Stones, and so got up to the Top of *Pauls*. But let the Ceremony-Monger by his Foppery grow never so great, he is *Paid in his own Coin*, for in requital, his only Adorers are Women and Fops; or such as love any thing that is great, only *because it is great*: May they not by the same reason adore an Asses Head, with *Flapping Luggs*, for they also are great, very great.

Thus the *Hogen-Dutchman* got Money, being carried about from *Fair to Fair*, amongst the Fops that admir'd his Brawny Bulk, the result of *Bacon* and the *Butter-Box*.

The greatest Ingenuity of my Ceremony-Monger is, that of an Ape, viz. Imitation or *Mimickry*, for the Monkey has indeed something of the Visage and Resemblance of a Man, and so has the Ceremony-Monger's Worship the Face of Religion and Devotion, but both of them wants Reason, and therefore the more abominable, and of all Brutes, most odious to rational Men:

Simia quam similis (turpissima Bestia) nobis?
Of Brutes, none are so loathsome as the Ape,
Wanting Man's Soul, he only has Man's Shape.

But such is the force of Mimickry amongst Fops, that it is far more easie to make a cringing dancing Ass, then a dancing Horse in our Academy; but the Mischiefe is, there is so many of them, they are not a *Raree-Show*; they are so *common*, that it will not quit cost to carry them about, and show them at *Sturbridge-Fair*, or *Bartholomew-Fair*.

Come, Friends! You shall see one of the Youngsters the *Foal* of a cringing Ass, for nothing.

Come to your Postures, *Lad*! Hold up thy Head, and in thy Chin, thy Breast out, and thy Belly in: Now, *your Reverences*; well done; face about again, *down*, I say, *close down*—to the *East*, to the *Altar*, &c. well done, *there's hopes in thee*, thou may'st come to be a tall Man in the Church in time, if this Trade do but hold.

For my *Ceremony-Monger* is an Ecclesiastical *Thomas Anello* (or corruptly and vulgarly) *Masanello*, a despicable Tool to look on, take him out of his Robes, as *silly a Fisher as Heart can wish*; and yet he may grow great by as trivial Occasions, the scrambling for a little rotten Ware (Nuts and Apples) in *Midsummer-Moons*, when the People run mad and are oppress'd.

But the worst is, This Beast of the People is soon abus'd, and soon disabus'd, and is seldom long and quietly (in *England*) bestrid (I will not say Priest-ridden) by Fops; they are apt as suddenly to play a *Fade's Trick*; and after they have Huzza'd loud *Hosanna's* one day, soon after ready enough upon a contrary provocation, to cry *Crucifigite, Crucifigite*.

Yet the Fool *Masanello* trusted to the unsteady Populace, which made him insolent and insufferably *Proud and morose*, till the *same Mouths* that cry'd him up, soon after were ready to *eat him*; dragging him at a *Horses Tail*, whom ten days before, they cry'd up to the Skies; they would have

have done *the same* to a Broom-staff, if it could but have stood them in stead, or could help to withstand the *Gabells* and Oppression; but the Fool thought that the People ador'd his own worth, which made the Fool *insufferably petulant*, and was his Ruine.

Yet, after all, *now* that I better bethink my self, and that seven years ago (in my *Black Non-conformist*) I did (in vain) wash this *Aethiope*, I'll even *Compound* the business with my *Ceremony-Monger*.

And because he has been many times a *topping Ecclesiastical Fellow*, Proud and Stomachful, *Uncontroulable* and *Wilful*; right or wrong, he will have his *Will*, his *Swing*, and his *Way*, let who will *stand in his way*; therefore since he says, *He will still bow like a Fop to nothing* (for he dare not say the Wafer is *there hid slyly under the Carpet*, nor yet that God is *more there than everywhere*; yet) I'll grant him a *License* upon two Conditions.

First, That he never shake his empty Noddle at the Altar, but when it is *cover'd with a Cap*, a *Sattin Cap* to chuse, the more decently to *hide the soft place* in his Head.

Secondly, That also then he hide the *Popish Face* of Adoration, by putting on a *Protestant Vizard-Masque*, not only that his blushes be not visible, a *Brazen Face* may do that, but to cover the *Popish Physiognomy*, lest the undiscerning and superficial Judgments of the rude Vulgar, *spy it and nothing else*; for they search not the inside, and consequently handle him, *as if he really were a Popish-Priest*; his *Cope*, his *Hood*, his *Surplice*, his *Cringing Worship*, his *Altar* with *Candles* on it, most nonsensically *unlighted too*) his *Bag-Pipes* or *Organs*, and in some places *Viols* and *Violins*, singing Men, and *singing Boys*, &c. are all *so very like Popery*, and all but the *Vestments* illegal, that I protest when
I came

I came in 1660 from beyond Sea to *Pauls*, and *White-Hall*, I could scarce think my self to be in *England*, but in *Spain* or *Portugal* again, I saw so little Difference, but that their *Service* was in *Latine*, and ours in *English*; but less intelligible and less *Edifying*, for one half thereof, than *Latin*, by reason of the *Inarticulate Boatus* and *Braying*, whilst all the People read *half the Psalms*, with a Noise as confused as the *Rumbling Thunder*, (as I will prove more particularly by and by) that any Man in the World that had seen *High-mass* beyond Sea, must say, That the contrivance of both was to keep People in *Ignorance*, the *Mother of Devotion*. *Faith comes by Hearing*, saith the Scripture, but the *Papist* and *Ceremony-Monger*, make as though it comes by *Seeing*, they are all for a *Show*, a vain *Show*. And shall not those that *sin before all*, be *rebuk'd before all*? That all may learn, and all may be comforted?

But may some say to me perhaps, That I talk *very boldly*; why do I? And do you think in your *Conscience*, that they do not *sin more boldly*.

There is a *sinful Bashfulness* (in being loth to reprove) as well as an *Impudent Sinner*, and a *Whores forehead*: And shall a *Brazen Ceremony-monger* dare to transgress the *Laws of God and Man*, and *Right and Reason*: And is there not a *Man*, amongst us all, that has *Courage* enough to attack him?

Let him *Huff* like a blasphemous *Goliath*, I fear him not; (if I were young and in my *Prime*) much less *now*, when there are *so few Sands* in the *Hour-glass* of my *Life yet to run out*, by the *Course of Nature*; the greatest *Wrath* can precipitate but *a few minutes*; die we must, and can *any man* die or suffer in a better *Quarrel*, than in vindicating the *Laws of God and the King*, in spite of the *Pope in Italy*, or any other in *his likeness*.

C H A P.

C H A P. II.

Of Implicite Faith.

That Man has neither Worth nor Honour in him, that does not truly love and honour a *Person of Honour*, and true Vertue and Worth; and so much the more, for the *Grandeur*; but to idolize and adore a meer Image, because a great and golden Image, and because *Nebuchadnezzar* the King set it up, what is it but Popery, Idolatry, or Flattery or Foppery? I know not how to absolve the Princes, in *Dan. 3. 3.* the Governours, the Judges, the Treasurers, the Counsellors, *wise Fellows!* and the Sheriffs, when they ador'd the Golden Image, which *Nebuchadnezzar* the King had set up, though I confess being sixty Cubits high, as high as the top of the Steeple, it made a *great Figure* in the World.

And what can my *Ceremony-monger* say more for himself, than that great and golden Image? Both of them have a great Face and Bulk, but want Reason for their standing, and are dumb and blind.

For my *Ceremony-monger* in the Church, I am in good earnest, and in sober sadness telling a woful Truth, which has almost ruin'd our Church, does almost all his great *Acts* in the Church, like the Papists by *blind Devotion, and implicite Faith.*

Is there any to be admitted into the Sacred Function of Priesthood (who ought to be *apt and fit* for so Great, so Holy, and so Divine an Office; otherwise, *The Contempt of the Clergy*, and a Contemptible Clergy, is the necessary and sad Consequence) yet this is huddled up by *Implicite Faith* in Mr. Archdeacon, or some easie Deputy or Surrogate:
The

The Bishop that Ordains is not obliged to know any thing of the matter, but goes *upon Trust* for all, in that *great Work of Ordination*, as you may see in the words of Ordination in the *Common-Prayer-Book*; all is *done*, I said before, by *Implicite Faith*, as the Papists call it; but this more silly than Popery; for it is more rational to believe as Church believes, than to believe as a silly Surrogate believes.

Is there a Man to be *thrown out* of the Church? This is done by *Implicite Faith* too, in an easie Surrogate and *Sell-Soul Register*, that perhaps has not paid the last payment for his Place, and Money must be had; whereas the Bishop that *Signifies it*, knows nothing of the Matter, nor of the Proceedings or Proofs; but by *Implicite Faith* in the Registers *Certificavit*, as aforesaid; and then the Judges grant a *Capias* by *implicite Faith* too in his hand, that knows nothing of the Matter, neither of his own Knowledge.

Is not here fine doings the while, in the greatest of Church-Works? The *out and in*, the in and out, is all by an *Implicite Faith*, more irrational than that of Papists.

Nay, the poor Parson of the Parish must neither *will nor choose* but must, *in pain of the Law, Excommunicate*, and deliver to Satan any body, that the Registers Hand and Seal marks out with an *Anathema*, by meer *Implicite Faith* in *Pope-Sell-Soul* the Register. So when the Devil and the Jaylor has worried him, and tortured him, as they do suspected Witches, 'till they confess, and he be willing to *say or do* any thing to get out of the Tormentor's Clutches, and the Excommunicated Person *humble enough* to open his Purse to Mr. Register, poor Parson must absolve him *again*, by the *old and Implicite Faith* in the Register.

In *Confirmation* too, all's done by *Implicite Faith* in the Parish-Priest, nay, usually not so well, but *hand over head* to all that kneels for it, though some of them *to my knowledge*, were never Baptized, nor can yet say the Creed so well as it is possible to teach a *Parrot*; nor understanding one Article thereof much better than a *Parrot*: *Here's fine doings!* And a rare Constitution to fight for, *Tooth and Nail*, Swear and Forswear, by a *blind Devotion* and *implicite Faith*, and scarce a Man knows *wherefore*; But no Kettles make so great a sound and noise, as those that are empty.

But when Men go out of God's Way, the further and faster they go, the further and faster they go astray.

The very Disciples of Christ, as well as *Popish-Priests* and Cardinals, fell to *Justling one another*, even in the presence, for the place, the chief and uppermost; but our Lord told them, they behaved themselves more like *Worldly Princes* than his Disciples; saying, *It shall not be so amongst you.*

Pride says, *It shall be so*; but will my *Ceremony-monger* on his death-bed, and at the tremendous *Judgment-Seat*, say so, as he does now; in spite of Christ and his word? I am your humble *Servant*, says the Pope; nay, your *Servants* *Servant*, *Servus Servorum*, yet *Lucifer* himself is not prouder.

Dear Brother, says a *Popish Bishop*, in his Style to the rest of the *Presbyters*, when at the same time he makes *no more of them* than a meer *Pavement*, in State to walk upon and trample; Money too the poorest Priest must give his *Highness*, though the Family at home want Bread: Nay, the poor Sheep must not bleat neither, but though *clipt twice a year*, like Sheep before Sheerers, they must be dumb; so open they not the mouth; yet I told the *Outlandish Bishops* seven years ago, of this unconscionable Avarice to as little purpose, in
my

my *Naked Truth*, saying, I have read that *Pharaoh's Lean Kine* eat up the *Fat* ones, but for the *Fat* to eat up the *Lean*, 'tis most unconscionable; have a care of *Bare-bones*, lest they stick in your Throat, or in your—what shall I call thee? *Ecclesiastical Gizzard*! you'll never leave your Gormandizing, 'till you surfeit, I fear.

This is the true Reason of *Implicite Faith* in *Italy*, and *England*; Bishops gape at more than they can swallow; in spite of that terrible Thunder—*Their Blood will I require at the Watchman's hand*—They take a *Charge* upon them, that no flesh alive can discharge; Bishops and Curates, says the *Common-Prayer*, implying that we of the small Fry, are only *Journey-men* or Curates to the Bishop; well, with all my heart, the greater Charge lies heavy on his Soul.

No, he may say, though I cannot be *here and there too*, yet I have *Journey-men every where*; I must by *Implicite Faith* believe my *Journey-man*, my *Proctor*, my *Surrogate* and my *Register*; but in requital, they also by *Implicite Faith* believe me.

Is not here rare doings? And all this Inconvenience came at first only by Avarice and Ambition, which a whole *Diocess*, and sometimes a *Deanery*, and a rich *Commendum* added thereunto, could not glut; well, that's as to the *Wages*, if they were twice as big, one Man can make a shift to swallow, yea, but as for the *Work*, it is impossible to superintend, or *Episcopize*, with one pair of *Eyes*; then came first into the Church *Implicite Faith* in their *Journey-men*, and of all *Journey-men*, chiefly the *Arch-Deacon's*, called *Oculi Episcoporum*; there are but five pair of such great *Implicite Eyes* in our *Diocess*; and if they could see without *Spectacles*, they would be better *Eyes* I think: But the *Prospect* is too far, all over the *Diocess*, for one Bishop to see or superintend; but who made that *Prospect*

spect so large? *Paracia*, by our ancient Canons, signifies a *Diocefs*, and a *Diocefs* was no larger than a Parish, 'till Popish Avarice, and boundless Ambition taught Pluralities.

A good Bishop, if he keep in his Bounds, as the *King's Commissioner*, not fancying that he *has or can have any New* Spiritual Character, or greater Spiritual Character than of a *Presbyter*, as appears by the Words of Ordination of both of them, the same, the very same, in all *Essential* Points; only the *King's Mandate* or *Commission* gives him an *Ecclesiastical Character* more than he had, and a *Temporal Character* by making him a *Baron* of the Realm, with Lands and Honours annex; and not *one jot too much*, if he make good use thereof, in Hospitality, Charity, and somewhat too as an *Umbrage against Contempt*; the Wages are well enough bestow'd if he be fit for the Place, Pious, Prudent and Learned; and he has as lawful a Claim and *Title* to them, from his Predecessors, as other Lords or Corporations; and cannot without great Injustice, as well as *dangerous President*, be bereaved of them; who but a Fool will go about to remove Groundsells and Fundamental Constitutions?

But *his Work* is so great, and the necessary Qualifications so Eminent and Extraordinary, that *no one man is fit* for so great a Charge; and those that are fittest, will scarcely accept it, the Temporal Honours and Rewards are no Temptation to them.

For a Bishop ought not to Ordain any, 'till he has first *by his own Examination and Knowledge*, found their fitness for so great and Holy a Work: Not trusting by *Implicite Faith* to Mr. Arch-Deacon, nor Mr. Deacon's Deputy.

And how can he *with a safe Conscience*, deliver a Soul to the Devil by an Anathema, when he *knows*
nothing

nothing of the Nature of the *Crime* nor *Proof*? except by *blind Devotion* or *Implicite Faith* in the Register and Surrogate, Mr. *Necessity*, so Men call him, *because he has no Law*.

So that the grand Distempers of our Church, do all proceed from *this Original Sin*, radical in our Constitution; and no Art of Man can cure it, or save us from a *Contemptible Clergy*, and *more despicable*, as well as prophane *Discipline*, but by applying Remedies to the *very Constitution*, which is neither incurable, nor hard to cure, if wise and willing Physicians do but use their skill.

When *Boy-Popes*, and *Boy-Bishops*, or ignorant and unlearn'd *Bishops*, by Favour, Money or Friends, were advanc'd, they neither durst attempt to Examine a Scholar's fitness for the Holy Function, nor could do it, without betraying their own unfitness and Ignorance; which begot Arch-Deacons; they serv'd for Eyes to the Blind, and at general Councils, usually for Mouths and Tongues, and Brains too: The Dotage of Bishop Alexander, brought Arch-Deacon Athanasius into the first Council of Nice, which brought him into Request, and when the old Man died, into the Bishoprick also of Alexandria.

But above all the *Implicite Faith-Men* I ever read, have my Commendations remembred to the Pope, in the words of Cardinal Bellarmine, lib. 4. *de Romano Pontifice*, cap. 5. *Si papa erraret precipiendo vitia, vel prohibendo virtutes, teneretur Ecclesia credere vitia esse bona, & virtutes malas, nisi vellent contra Conscientiam peccare*: If the Pope err (*that's a Bull too*, good Cardinal, *as wise as you are*) by commending Vice, and prohibiting Virtue, yet the Church is bound to believe, That Vice is good, and Virtue evil; except the Church sin wilfully and against Conscience.

Even

Even so ; if a Bishop by *implicit Faith and Error* Ordain a vicious, or ignorant Person a Priest, or Bishop, and Madam *Portsmouth*, or Father *Peter*, help him to a *Presentation* or *Mandate*, every thing may be done that has been done, or should *Silence* a vertuous Preacher, yet the Parish or Diocess *must*, (I say) *must* accept him for their spiritual *Shepherd*, *Guide* and *Watchman* ; though he be never so *blind* a *Guide*, never so *wolvisb* or cruel a *Shepherd*, never so dull and *drowzy* a *Watchman* or *Reading-Don* ; or *Copy-holding* Plagiary ; except they will be wilful sinners ; though he *starve* their *Souls*, they must feed him with the *Tythe-sheaf* and the *Tythe-pig*.

He's not fit to be *call'd to the Bar*, that can but *just read* his *Breviat*, though he tell the Judge he has notable Books in his Study, that argue the Case and state it notably, but he carries them not about, never in his head.

Nor is he fit to be a *Fellow in the College* of Physicians, because *Galen* and *Hyppocrates* lies moulding in his Study, nor is he fit to be free of the Pulpit, that if his *Sermon-Book* fall down out of his hand, must also come down as *wise* (a man) as when he went up ; let the *Curtain* fall down too, and the *Play's* at an end ; good night *Parson*.

But all Preachers have not Memory nor Elocution and presence of Mind : No, no : But then, there's a good *Thrasher*, or a good *Cobler* *spoyl'd*, to make a *bad Parson*, a poor *Transcriber*, and *dull Translator*, whose Character next follows.

C H A P. III.

Of the Reading-Doms of the Pulpit.

THis Ecclesiastical Sophister is a *true Son* of the Church of *England*; (that ever was) and *Devoted to her Service*, (as in Duty bound) for she gave him freely *all the Devotion he has*, namely, the *Common-Prayer-Book and the Homilies*; which are very good things to all, but to him a *God*, (a Creator) by which as a Church-man (though as lean and cadaverous as a Church-Mouse,) he *lives, and moves, and has his being*.

But, as true a Son of the Church as he is, yet he is a *Bastard-Divine*, but made a *Denizon* Ecclesiastick, and free of the Church by the King, and (notwithstanding his *spurious* Original) *Legitimated* and made capable of *Succession in Church-Lands, Honours and Dignities*, by *Act of Parliament*, viz. the *Act of Uniformity in England*; In *England*, (I say) for in the whole Protestant-World, *That Act* has no Parallel, nor this fellow I characterize *any Fellow* in the whole Christian World, but *such as himself*; he is a *None-such* all the World over, in all Churches, *except* what he calls, and he may well speak well of her, *the most Incomparable Church of England*; not only the *Protestants* all the world over, but the very *Papists*, nay, the very *Stage-Players* would kick him out, the very *Boys and Wenches* there, nay, *School-Boys* must say *their Parris* better, or they are sure to be whip'd for't.

Nay, the *Stage-Players* would have no *Customers*, except they could get *Penal Laws*, and a *Constable*, a *Jaylor* and *Apparitor*, to drive them by *Shoates* to the *Play-House*, if they should admit any such *dull Tools* and *Actors*, that could not say a *Word* without Book; but must read every *Word* they
without

say, or else they are *Dumb*: For, *take away* the Play-Book, or *Notes*, and they are mute as a Fish; the Play is at an end, though you have paid your Money: some small note indeed, or prompter the best may need sometimes, or some Breviate, even so my *Reading-Don-Ecclesiastical* is a *Noteless Fellow* without his Notes, and worse than an *Ass*, (for he can *bray* without book) nay, worse than a *Peacock*, for he can yawl against Rain, but this *Gay-fowl* has nothing that speaks him *divine*, but his *gay out-side*.

The Prophet *Ezekiel* calls him *Dumb-dog* that cannot bark; meaning not that these Dumb-Prophets or Dumb dogs had no Tongue, and could make no barking Noise; but, when he seeth the Sword or a Thief coming, he giveth no warning, but being senceless and noteless, is therefore a dumb dog.

For he, *poor Heart!* has his Lesson before him, there is his stint, like a Horse in a Mill; he *cannot go out of the Track*, if he does, he must leave work: if the Notes drop out of the Pulpit, or the Candles go out, or the Spectacles fall from his Nose, or a dark day, or any such woful Disaster befall him, his business is done, he needs no Bishop to silence him; Come, *Sir*, you may *even* come down, out of the Pulpit, The Play is done.

Nay, his very Prayers to Almighty God in the *Pulpit*, he is glad to read *them too*, except perhaps he has, like a Parrot, got a few words *by rote*, which all the people of the Church can say as well as himself; for like a Turn-spit Dog in a Wheel, he keeps ado, but makes no Progress.

For alas! for Shame and Sorrow! how should he speak to God, who is a Spirit, from his Heart or Spirit; or to the People's Hearts, that never had any Divinity in his Head or Heart: It is sufficient that he has it in the Book of *Homilies*, or in his Notes, *style novo*, of another Sermon-book that is *more in Vogue and Use*, because more adapted to our

present Language and Age. *Stole! said I, he'll bring his Action against me, of Scandalum magnatum, perhaps; but I'll prevent him, for I recant.*

He did not steal his Sermon, nor Sermon Notes, for they were his own upon a double account; First, because he lawfully bought and paid for them, six pence a piece; witness, the Bookseller: Secondly, because all the Sermons in Print are dedicated to him; To the Reader ——— All ——— To the Reader, and sometimes, to coax him out of six pence, To the Courteous Reader.

If Parents have a Ricketty Son, and crook'd-legg'd, and Baker-knee'd; he'll serve to make a Parson, his Caslock will hide his Legs: Is the poor Child Purblind also? He'll serve to make a Parson, say his Parents, if he have but Eye enough to spy Advent Sunday, the day of the Month, and the first and second Lessons for the day. Is he a half-witted Lad? He'll serve poor Child, say his Parents, well enough for the Pulpit, if he do but hold his Notes to his Purblind Eyes, it is but holding them the closer, and the business is done; especially if his Parents or Friends scrape Acquaintance with a Patron, I know how, or buy an Advowson or the next Avoydance. And then make room for the Parson, a true Son of the Church: Why do you smile? It is too serious, too great, and too dismal a Truth and Mischief, to draw Tears from your Eyes by laughing; you have more cause to be weeping Jeremies, and make Lamentations at so mischievous a Constitution of a Church, in making Watchmen that are blind, and lame, and dumb; being Ordained into Holy Orders by blind implicit Faith; which we all condemn in the Papists, but in the Church of England draw a new Scene; and it is received with Applause: Oh poor English! A foolish people and unwise, though the most Courageable and best Hearts, as well as the most plain hearted Nation under Heaven.

You

You think, now, that this is a *Romance*, and not *literally* true; well then, *so let it go*; 'Tis so much the fitter for this Character of a Ceremony-monger, which is *all a Romance*.

A *Romance*! What's that? It comes from *Roma, Rome*, the Ground and platform of the truest and best Histories of Truth; and the *Scene* of the greatest Acts the Sun ever saw.

And a *Romance* is as like a true *Roman History*, as my Ceremony-Monger *is like* a Papist; he is not a Papist, *he says*, no, he is *not a bare fac'd Papist*, I'll do him right; but *to see too*, he is as like a Papist as ever he can look, and his Devotion as like Popery as ever it can look: He does not say the Mass indeed in *Latin*; but his *Hood*, his *Cope*, his *Surplice*, his *Rocket*, his *Altar Rail'd in*, his *Candles*, and *Cushions*, and *Book thereon*, his *Bowing to it*, his bowing or rather *Nodding* at the name *Jesu*, his *Organs*, his *Violins*, his *Singing-Men*, his *Singing-Boys*, with their *Alternate Jabbering* and *Mouthings*, (as *Unintelligible* as *Latin-Service*) and so *very like Popery*, that I profess, when I came from beyond Sea, about the year 1660 to *Pauls* and *White-Hall*, I almost thought at first blush, that I was *still in Spain or Portugal*; only the *Candles* on our *Altars*, *most Nonsensically*, stand *unlighted*, to signify, what? The darkness of our *Noddles*, or to tempt the *Chandlers* to turn down-right Papists, as the more *suitable Religion* for their *Trade*; for ours *mockes them*, with *Hopes* only, he gapes and stares to see the lucky Minute when the *Candles* should be lighted, but he is cheated, for they do not burn out in an Age.

But the *Poppery* is *Homegeneal*, all of a piece, foolish and illegal Ceremonies *all over*, only my Ceremony-monger has got *Law of his side* for his *Surplice*, and his *Common-Prayers*, which are *both very good things*, and though perhaps he may be persuaded to part with the former, if you take away the lat-

ter, viz. the *Common-Prayer-Book*, ye had as good cut out his *Tongue*; nay, even sow up his *Mouth* also; for he has no occasion for it, nor for his *Teeth* neither, for his *Body* must starve, and be as lean and jejune as his *Soul*: Therefore, as you love his *Life* and *Soul*, let him have his *Common-Prayer-Book*, or else his *Curate* will have nothing in the *World* to do, but must be forc'd to turn *Sexton*; why should not the *Dead* bury the *Dead*? The dead in *Sin*, bury the dead for *Sin*, to so lifeless and spiritless a thing is Religion reduc'd by my Ceremony-monger; nay, some of them in their pretended *Prayer* before *Sermon*, do mock both God and the People, *Praying*, or pretending to *Pray* as the *Mouth* of the People in the *Pulpit*, and yet, like good *Hannah's* private *Prayer*, their *Lips* only move, but their *Voice* is not heard.

Old *Eli* thought the good Woman was Drunk or a Fool, to talk to her self; but she designed only private *Prayer*.

But certainly the *Master of the Ceremonies*, is either a Fop or a Mad-man, or else takes all the People for Fops of his own making, to have only a handsome gaze at the Parson, whilst he Acts his *Mum-mery* in the *Pulpit*.

Why does the *Pulpit* stand aloft? But that the Preacher should lift his Voice like a *Trumpet*, that all the Church may Hear, or else what does he there? The Papists indeed do vindicate *Pictures* in Churches, as being the *Lay-man's* History, though he knows not a Letter in the Book, his Eyes may read by seeing a Picture; and thus my Ceremony-monger brings up his Fops in Ignorance, and ignorant Devotion; they know nothing of the matter, and cannot say Amen, to they do not know what; it is no matter for that, for (just like Popish Mass, called *Secreta*, which the Priest mumbles to himself, so) our Foppish Ceremony-monger, that must be like a Popish Priest, or else perhaps, he had never come to so high a *Pulpit* and

and place in the Church, he must mumble too his Prayers, though in Pulpit, to himself, because 'tis just as the Popish Priests do, that make as if the People need not pray, nor believe; the Priest prays for them, and believes for them; keep them blind, says the Priest, and then you may lead them by the Nose, which way you please; O poor English Fops! To be fopt by an Old Fop, that is as much or more an Hypocritical Knave than a Fool.

And I am the more apt to believe it now, because the *Mumbling Hypocrites*, never mumbled so much and so long in the Pulpit Prayer before Sermon, as now a days in this *Functure* and Revolution in the Kingdom, and change in the Throne; to pray for the *Abdicated King*, would be to own him and Popery with his Mouth, but he dare not do that, they have only his Heart at present.

And to pray for their Sacred Majesty's, our Sovereign Lord and Lady, King William and Queen Mary, they are such Strangers to his Heart, that he he chuses rather not to pray at all, in his own Prayer before Sermon, or not at all to be heard, till such time, as it may be guess'd, He had done it to himself, talking (as they say Witches do) to himself in the Pulpit, most prophanelly mocking God and the People, by pretending to speak, when he only mumbles with his Lips; for if his Voice be heard, the crafty Hypocrite thinks that some Body will tell (because his Tongue tells) who he is for: Whereas now the Fox lies learing and lurching, to see which King will get the better, and then (and not till then) he will declare himself, and in the Interim, this Ambo-dexter reserves himself; for he is true to no Interest, nor to any Religion, but that which most tends to the Advancement of his only God, *Mammon*, and his Curate only runs the Risque, in Praying, for King William, and Queen Mary.

In short, (for I am quite tired and sick of him)

his *Church-Work* is just like his *Church-Clock*, moved extraneously by *outward Weights, Wheels, Springs* or *Plummets*, but has no *inward* or *spiritual Life* or *Motion*; *such* is his *Prayers, such* his *Sermons*, (though he have a *Budget-full*) *Dead, dull, spiritless, lifeless, frigid, and perfunctory Devotion*; he never converts any *Man*, except to *filly Ceremonies*, because himself is *not* converted to any thing *else*; his *Words* die before they *reach* the *Heart* of his *Hearers*, for how can they well come to the *Heart* of his *Auditors*, when they never came *in, nor from* his own *Head* nor *Heart*; he is the *great Stock-Logg* of the *Church*, that has neither *Fire* nor *heat* within, the little he has, is *all outside*, *superficial*, and *without*; it takes up a great deal of *Rome* indeed, but 'tis good for *nothing* in the *World*, but the *dunghil*; he is *that Salt* that has *quite* lost its *Savour*, if ever he had any, and good for *nothing* but to be troden under *Foot* of *Men*; and relish'd by none but such as have *lost* their *Taste*, or *never* had any. I'll tell you how you may be quit of this *Ecclesiastick Copy-holder*; all his *Tenure* and *Title* to the *Pulpit* is *Copy-hold*, get but his *Notes* or his *Copies* from him, and the *Pulpit* will *not* hold him, he must come down and hire a *Journey-Man* of *more Skill*, if any such can be had for *Money*, so to debase himself to be *Surrogate* to a *rich Fop*, that with his *silk Cassock* and *Scarlet Hood* runs away with the *Gains*, whilst poor *Threadbare-Crape* takes all the *Pains*.

Yet, even these are *scarce* to be had for *Love* or *Money*; for the *Ceremony-monger* has so polluted the fountains of *Learning* the *Universities*, that where shall a man sooner meet with noysie *Impudence*, and gingling *Nonfence*, (a *sounding Brass*, and *tinckling Cymbal*) than in the two great *St. Maries Pulpits* in the *Universities*?

So that if *God* be not the more merciful, and Their *Sacred Majesties* the more careful of their *Academies*.

mies, the *generality* of the Clergy must be like the *Scribes and Pharisees*, (in our Saviour's time) *Painted Sepulchres*, Gay without, fine Ornaments without, but within, nothing but Rottenness and dead Men's Bones.

Just as we were in the Church of England (*I remember*) fifty years ago, in the Reign of that great Master of Ceremonies, little Doctor Laud, that did so discountenance lively and edifying Sermons, or almost any Sermons, that a Man must have travel'd for it, and far too, if he heard any thing but the *Common-Prayer* and *Organs*, above four times in a Year. Indeed, now there is so many Sermons in *Print*, that we have plenty in the *Pulpit*, though generally such discrepant, Heterogeneous, and Immethodical Stuff, as being compos'd of several Printed Sermons, a patch here, and a patch there describ'd, that they are like a *Beggars-Coat*, or a Taylor's Cloak-bag, made up of party-colour'd *Lists* and Patches. They are so *dis-compos'd* by the *Plagiary*, in wise Prudence, like a Thief that takes *by-Roads* for fear of being known, pursued, found out, and taken by the *Hue and Cry*.

Therefore this *Plagiary Reader*, conscious of Guilt, *disguises all Discovery*, if possible, like the crafty *Hare* that makes *false Steps and Doubles* in the Snow, when she is near her form, for fear of being track'd by her Steps, and Trac'd.

Thus this *Chattering Jay* has nothing good about him but the Gay Feathers, his Carcass is worth nothing but to Dung the Land; so that the Church you see, can breed *Vermin* as well as the Barn.

C H A P. IV.

Of Reading the Psalms, Te Deum, Athanasius's Creed, &c. Alternately, every other verse by the People.

THIS is *such another* Nonsensical Ceremony, that it is *Point blank* against Holy Scripture, as well as *against Reason* and Edification; and neither *Canon* of the Church nor *Rubrick*, or Rule in the Common-Prayer-Book, to vouch it, and punishable therefore, by the Act of Uniformity.

If so, then *where is the Brains* you'll say of all our Ceremony-mongers? Where do you say? They are *there* where they *always* were, but never *Consulted* in any of these illegal and silly Ceremonies, *further than, whether are they like* Popish Ceremonies? that's the *Test*, that the *Testimonial* that first gave them *Entrance* into a Protestant Church; and the Papists finely laugh at us and deride us, for being *their Apes* (as I have heard the Popish Fryars *beyond Sea* jeer at us for the *Mimickry*) *grave English Noddles*, that have *no other Reason* nor Religion for *what they do*, but that they are the *Pope's Baboons*, in spite of Holy Scripture, Right, Reason, true Religion, and the Laws of the Kingdom.

This *confused Noise* of the People, is not *Articulate*, but an *unintelligible* and brutish *Braying*, one Man's Voice drowns the *Accent and Articulation* of another, and therefore is *no more intelligible* than the *Latin-mass*, and, (I suppose) that the *best Reason* that can be given for it, is, that it keeps the People *ignorant* (if they cannot read) of *at least one half* of the Psalms.

The *next* step may be (if this be suffered) that the People shall read *one half of the Chapters* too; and then

then though the vulgar cannot be kept altogether from hearing the Scripture, they shall be debarr'd one half; in time we may go further, we are just in the Popish Road, that debars the vulgar from the whole Scriptures.

Read but the 1 Cor. 8. 11. 23, 26, 31, 33. And if you fear God, you will never do so any more; Latin Prayers, or Prayers in an unknown Tongue, or an unintelligible Tongue also, are Prophecies or Preachments in an unintelligible Tongue (by the Confusion of which, God is not the Author) but the Devil and the Pope invented these Confusions, by them to beget the Mother of Popish and Ceremony-mongers Devotion, Ignorance. For (saith St. Paul) in that 1 Cor. 14. 11. If I know not the meaning of the Voice, I shall be unto him that speaketh a Barbarian, and he that speaketh, shall be a Barbarian unto me.

Here is a plain Scripture against this confused Noise, no Man can know the meaning of a Voice that is not Articulate; But what cares a Ceremony-monger for Scripture? Give him his God, give him his Mammon, give him his Popish Mimickry; but whilst he makes himself a Popish Ape, he makes dull Englishmen both Apes and Asses.

All the reason that ever any of them can give for this profane Folly, is, that the Singing Boys do it, and the great Heads do it, and therefore the silly People, like the Papists, say, must not we believe and practise as the Church believes and practises? meaning by the Church, the Clergy, the rich, the great, and the gay Clergy.

And if this must be a Reason, why may we not as well believe and practise as doth the Pope of Rome, as well as any old Innocent here at home?

We talk of hating Popery in Italy, we do well; but not a jot better for us, if we follow the same implicate Faith in England, that the Italians do in Rome.

Thus

Thus the Prophets *Prophecy* falsely, and the Priests bear Rule by their means; and my People love to have it so, and what will ye do in the end thereof?

Let all things be done to edifying, saith the Apostle, and ye may all *Prophecy* (or read) for if *Reading* be not *Preaching* or *Prophecying*, we have abundance of dumb Prophets, (if it be not a Bull) in England) 1 Cor. 14. 31. Ye may all *Prophecy* (Read or Preach) one by one, that all may Learn, and all may be Comforted; implying evidently, that there can be no Learning, no Comfort, no Edification in our confused and babling Superstition; which is just like the Gossips Chat, where all Tongues wag, and all are Preachers and no Hearers.

Since therefore, God is not the Author of this Confusion, neither Law, Canon, Edification, Rubrick, Reason, Act of Uniformity, Religion, nor Scripture to vouch it, but point blank against all these, tell me how it came here, except from the Devil and the Pope? Short Ejaculations, as Amen, Lord have Mercy, or repeating after the Articulate Voice of the Minister, falls not under this Censure.

But, I wonder who taught the Women (whose chiefest Beauty is modest Silence) who taught them to prate in the Church? they are so full of Tongue, you'll say, that perhaps a little teaching would serve.

I never suffered such a confused babling in my Church of All-Saints; Let them play the fools, and Popish Apishness, somewhere else, I never would permit them; at which abundance of People took Snuff, and because they might not be superstitious Apes, they would not come there at all: A good rid-dance of them; they left the Room to their Betters; for we want nothing there so much as Room.

Is there not some fear lest we all be beg'd? Beg'd? For what? for wise men? No; but to reple-nish

nish the Colledge of Gotham; we are topping Fellows, if the Pinnacles of the Temple stand in view, which is the way thither?

Are we not all as silly as that Cardinal, who says, *Sic ergo Dominus noster papa baculus in aquâ fractus, absit tamen ut crederem quod viderim*: Let our Lord the Pope be a Staff (partly in the water) seeming crooked, yet God forbid that I should believe mine own Eyes. Like Cardinal Bellarmine, who makes Ignorance (not Understanding) the Ground of Faith; intending surely, that none but Coxcombs (Priest-ridden) should be of the Church.

This Ceremony-monger carries one infallible mark about him, you may know him from a thousand, for he sets such a Value and Price upon his illegal Trinkets and Ceremonies, that if you take them, or offer to take them from him, he cries out and roars like mad Micah; *Ye have taken away my gods which I made, and the Priest and ye are gone away, and what have I more? And what is this that ye say unto me, What ayleth thee?* Would it not make a man bellow and cry, to lose the Diana's, by which he gat his Wealth, and on which he chiefly values himself, because it made him a man of value: And those are his Favourites, on whom he puts the greatest Value, That Trinket after him, in a blind, implicate, slavish Minickry and Imitation; He that calls for a Reason, he is not a man for his turn, but sawcy, troublesome and petulant: Thus the blind lead the blind; have a care of the ditch there, just before you; you had better take warning than tumble in.

But, I fear, *lapidi loquor*, I wash a Black-moor, I doubt, yet I know no harm I do, if I do him no good, if the Leopard will keep his Spots, *I did not make them*; he is Bedlam mad surely, why dost thou strike so furiously? I would but unshackle thee and set thee free; or make thee set thy self free, by representing thy self to thy self.

For

For I'll assure thee, that in *City and Country*, good Master of the Ceremonies! thou hast not amongst rational men more Beholders than Abhorers.

Surely, thy *Ascendant* or Lord of the first House, was wonderfully culminant and strong, or else it is impossible that Irregularity and Folly could ever have been so notoriously dignified: If I can erect thy Schemes, I do prognosticate thou art in thy Detriment, Fall and Azimuth.

I confess, that amongst Dancing-masters, Rope-dancers, Spaniels and Monkeys, he is the fairest Candidate for a Reward or a Crust, that cringes, comes over, and bends the most nimbly; but that men by illegal and irrational Capricio's should cherish their hopes, so to become Favourites in the Church, I do not understand it; if I were as supple as the best.

I can only say, as Cicero in his Declamation against Cataline, *Vivunt? imo vivunt & in senatum veniunt; Obtempora! Oh mores!* It was a sad time, when Father Peter, or Madam Portsmouth chose Senators: and that a poor Lad should find it out, that the readiest Road to get into the Church, or to the Steeple, and Pinacles, is to be like a young Setting-dog, that first learns to stoop (when he is bidden) to nothing; there's hopes of him, he's coming on, and may be a right Setting-dog in time, and stoop to something.

CHAP. V.

Of Bowing at the Name of Jesu.

There is but one of these said irregular and illegal and irrational Ceremonies afore-mentioned, that have any colour of Law, and that is the

Canon.

Canon for bowing at the Name *Jesu*; but that *Canon* is *nail'd* by Scripture and Reason, as well as by the *Act of Uniformity*, which enacts great Penalties, even *Deprivation*, if any *Ceremony-monger* obstinately persist in the Practice of any Ceremonies, except those alone that are contained in the *Common-Prayer-Book*; of which that same of bowing at the Name of *Joshua* or *Jesu*; and all their other Bowings and Cringes to the Altar, to the East, are none at all; I protest, I wonder at the *Ceremony-mongers* Audacity and Fool-hardiness, that he still dare to do it, in defiance of the Law, Reason and Scripture; except he think to set the *Convocation-House* over and above, and on the top of the *Parliament-House*, where it will stand most Totteringly, and subject to the Storms.

Let no Man therefore think this Discourse to be bold or over-bold (having the Law of God and Man, Holy Scripture, and right Reason on my side, and can therefore with such great Advantages baffle them all) wonder rather at my incorrigible *Ceremony-monger*, that will take no warning, 'till he be forc'd publickly to recant the Schisms and Mischiefs his Noddle has forg'd in the Church of God.

The strength of his Main-Guards (like that of Hell and Popery) in stopping the several Avenues of Light, that none may enter into the Kingdom of Darkness, for they hate the Light, *because their Deeds are evil*, and therefore would (if they could) keep the Keys of the Press-doors, as well as the Pulpit-doors, that no glimmering may appear without License: Thus the Devil Rages the more, *because his time is short*, and frets and fumes when you discover his Cloven-Foot, especially when he has long been ador'd (of which he is most Ambitious) as an Angel of Light: But, blessed be God, that is above the Devil; Truth and Light are his
Glorious

Glorious Attributes, as Error and Darknes are the properties of Hell.

And if the Devil were not great in Men, and greatly strong, they would submit to Law and Reason, to God and his Holy Writ, to the Laws of the Land, Equity and Conscience, and not to call to the Devil and the Goaler to help them to wreck their Malice upon Innocent men, that only show them their dirty Faces in a Glass.

God's Will be done, I say with *Chrysostome* to *Eudoxia* the Empress, *I fear nothing but Sin, and I must Sin, except I reprove my Brethren, and not suffer Sin upon them; for as they have Sinn'd before all, 'tis fit they should Recant before all; and so all of them will, except they be past shame, and consequently past Grace: When Sick Men are deadly Sick, and their whole Constitution so Distemper'd and out of Frame, that the very Noble Parts are senseless, stupid, and past feeling, 'tis high time to Toll the Bell for them, they have not long to live.*

Come, then, give Glory to God, Confess and Recant publickly in the Church, where thy Nonsense was committed, and defy the Devil and all his works, the *Pomps and Vanities of this wicked World*. Oh! but may some say, It cannot be deny'd but that your *Ceremony-monger* is the Fop of all Fops, for bowing to the Altar, to the East, now his Wafer-God is departed; but have a care of condemning him when he bows at the Name of *Jesu*; for Holy Scripture, the Canon, and Right Reason (all three) are his Vouchers.

Poor hearts! And (as *Solomon* says) *Ye Fools! when will ye be wise? Have I not washt these Blackamoors* (and to as little purpose) long ago? For First, that Text in *Philippians* the second, *At the Name of Jesu every Knee shall bow, whether in Heaven or Earth, &c.* is no Precept, but a Prophecy, *That the time shall come* (it is not yet come) that the
Name

Name of Jesus shall be exalted above every Name, whether *Barchochobab* (the Jews *Messias*) in English, *the Son of the Star*; *Mahomet*, *Antichrist*, or any other.

That time is *not yet come*, for Jews, Turks, Atheists and Devils, do not own the Name of *Jesus* above every Name, whether in Heaven, or Earth, or Hell, or things under the Earth; but it shall come, (at least) at the day of Judgment, and probably before.

Besides, That Text — *at the Name of Jesus* — is depraved, and ill Translated (to say no worse) for if I did not revere to cast Dirt upon the Ashes of the Dead; I could name a great Favourite Bishop (under King *Charles the First*) that made that Text speak false English, to Countenance his Silly and Foppish Worship from that Text; for because he could not bring himself and his silly Worship to the Scripture, he as Impudently as Prophanely, brought the Scripture to his Whimsy.

Thus *Mahomet* pretending to have Faith to remove Mountains, told the People (his Followers and *Musselmen*) that he would make that great Mountain (that stood before him) to come to him at his third Call; and therefore most gravely admonisht it to come, once, twice, thrice, but no Mountain would come; whereupon (without changing Countenance) he said, If the Hill will not come to *Mahomet*, *Mahomet* shall go to the Hill; and so marcht 'till they met.

For by that Holy Scripture ἐν ὀνόματι ἰησοῦ. In the Name, is meant, in the vertue and power of Jesus, *Every Knee shall bow, &c.* (As the Name of the Lord is a strong Tower, the Righteous shall run into it, and are safe, Prov. 18. 10. Not the letters or sound of *Jehovah*, not the *Petragrammaton*, but the Power of God, is the Tower, not the four

Letters or sound of the Name, *whither the Righteous run and are safe.*)

Besides, my *Ceremony-Monger* does not bow at the Name of *Joshua*, which is the very word, *Jesu*, in all Languages: As *Mat. 1. 21. Thou shalt call his Name Jehoshda, Joshua, or Jesu*, all one Hebrew word.

Besides, That Holy Text doth not say, in the Name *Joshua*, but in the Name of *Joshua Iesū*; not *Iesū*; but, my *Ceremony-monger* does not bow at the proper Name of our *Jesu*, or *Joshua*, to wit, *Emanuel* (or *God with us*, which signifies both his Divinity and Humanity) nor at the sound of the word *Christ, Messiah, &c.* but stands as unconcern'd, and as stiff as a stake.

Besides, he does not bow the Knee, but (like the Papists) nods his Head, or puts off his Cap or Hat, as the Popish Jesuites do (when they Preach) every time they mention the word *Jesu*, if they do not forget, which they commonly do; and as commonly Sin, if that Foppery be a Duty.

Besides, that Text says, *Every Knee shall bow in Heaven, and Earth, and under the Earth*: but there are no Knees in Heaven, and those in Graves, in the Earth, and under the Earth, are too stiff to bow: Come, 'tis Nonsense and ridiculous all over, and as very a Specimen of my Fop as any other.

For as there is no Scripture to Vouch for him, so no Reason: What, shall Christians be like that *Histeron-Proteron-Herb*, which Physicians as foolishly call *Filius ante Patrem*? The Son before the Father.

Do we well to blame the *Arrians* for placing the Father above the Son? Do we well to believe the Unity and Equality of the Holy Trinity? And yet do we bow at the Name of the second, and not at the Name of the first and third Person of the Holy Trinity.

Nay,

Nay, is Christ divided? do we pay more Reverence to the Name *Joshua* (the Name of my Foot-Boy) than to the Holy Name of *Jesu*, namely, *Messiah*, *Christ*, or *Emanuel*? For shame! do not pretend a reason for such Foppish Adoration.

And, if neither Holy Writ, nor right Reason be of thy side (Mr. *Ceremony-Monger*,) thy Canon will be nail'd by the Statutes, the Acts of Uniformity, that makes it very Penal, even deprivation (no less) for thee to follow thy Trade of making Ceremonies which God never made, nor the King and Parliament, or right reason ever made.

Besides, there are several Statutes of Provisors, and then he incurs also a *Premunire*, to set up the Mitre above the Crown, the Bishop and Priest above the King, and the Convocation-House above *Westminster-Hall*.

And this Sawcy and Priestly Petulancy, deriv'd from *Rome*, makes my *Ceremony-monger* many times very troublesome to the State, and to the Crown, which he will obey (like *Thomas a Becket* with a *salvo honore Dei*, that is) many times as far as he list, and when he list, or in any thing that is for his own ends, and his own honour, not a jot further; of which I shall give no late instances here, of those that could strain at a Gnat (when against their Interest, though for, and not against Gods glory) and yet could swallow a Camel, if sent from the Court, if it would but advance their Dominion and Sway, or at least not hinder it; witness their publishing in Churches, the Sports that may be used on the Lords Day, &c. when this Spirit possesses my *Ceremony-Monger*, he is not only troublesome, but dangerous, and insufferable; which will make me repeat some of my own Speech, Printed *Anno 1681. p. 3, 4.* In vindication of my Book called the *Naked Truth*; (though I am no *Erastian*) concerning the power of the Keys,

the Keys of the Church; which some said was true, but unseasonably urg'd; surely 'tis now seasonable what was then said to the Arch-deacon viz.

And first like a Churchman of the old stamp, he will perswade his Majesty to come into the Church (that's more kindness than old St. *Ambrose* Bishop of *Milan*, would show sometimes to the great Emperor *Theodosius*, when he did not do as he would have him to do) nay, this Archdeacon opens the doors himself to let his Majesty into the Church, but he will not trust him with the Keys; as who should say, we will open the Church doors to your Majesty, and come in and welcome, whilst we continue good friends.

But they that keep the Keys, and can open the Church-doors to let his Majesty in, can also, whilst we have the keeping of the Keys, upon displeasure lock him out; well, for this very trick, and for another late *Scotch* trick, if I were a Privy-Counsellor, I would advise his Majesty as Head of the Church, and the Governour thereof, to keep the Keys of the Church in his Pocket, or hang them under his Girdle, if it be but because this Prelatical Champion, this same pitiful Archdeacon, like another *Pope*, or St. *Peter*, will keep the Keys of the Church, and will keep his Majesty from them, and would fain perswade him, that our *Laws* (to use his words p. 2. of the *Proeme*) *Exclude this purely Spiritual Power of the Keys from the Supremacy of our Kings, except it be to see that Spiritual men do their duty therein.*

Belike this same Archdeacon carries the *Leges Anglia*, the Laws of *England* in his belly and greedy gut; for I am sure he carries them there or nowhere; he carries not these bulky Laws of *England* in his Brains, he has no guts in his Brains. For, I pray, good D. D. where does our Laws exclude
this

this purely Spiritual Power of the Keys from the Supremacy of our Kings, if our Kings like good King *David*, or wise King *Solomon*, should have a mind to be *Ecclesiasticks*.

In the days, even of Popery, I never heard of a King shut out even from the Topping-pulpit, if he had a mind to climb so high; stout King *Henry* the 3^d made bold to Invade the Pulpit, took his Text *Psal.* 85. 10. *Righteousness and Peace have kissed each other*; and then in his Sermon *ad Clerum*—to the Learned Monks of the Cathedral Church of *Winchester*, when he had a little self-end too, as some Pulpiteers have also had, in the case, namely, to cajole the said Monks to Elect his Brother *Athelmar* Bishop of *Winchesher*; Paraphrasing and enlarging upon his Text, and saying (to use his own words)—*To me and other Kings*, ‘who are
‘to govern the People, belongs the rigour of
‘Judgment and Justice; to you (who are men of
‘quiet and Religion) Peace and Tranquility;
‘And this day (I hear) you have, for your own
‘good, been favourable to my request. With many such-like words. I do not know whether the King had got a License to Preach—from a Bishop. It seems the Clergy then too would favour Kings, in what too was for their own good, and if it were for their own good, would also permit the King to take a Text and preach in their Cathedral Church; how hard-hearted, or strait-lac’d soever our Archdeacon proves; and will not suffer our Kings to have the Keys neither of the Church nor Pulpit; I say, therefore some Kings would therefore keep the Keys of the Church themselves, and trust never a *D. D.* of them all with them, no, not the *Pope* himself.

But what if I prove that our Kings at their Coronations, have at the same time been ordain’d Clergy-Men, they are no more excluded (*then*) by

our Laws from the power of the Keys, than Mr. Archdeacon, or the Pope himself.

What is Ordination, but the ordering, designing or setting a Man apart to some Office? if to the Ministry, then there are certain significant Words to that purpose; and what more significant Words for Ordination to the Priesthood, or making a Man a Clergyman, than those the Bishop uses to our Kings, namely, with Unction, Anthems, Prayers and Imposition of Hands, as is usual in the Ordination of Priests, with the same Hymn, — *Come Holy Ghost, Eternal God, &c.* The Bishop saying, also, amongst other things, *Let him obtain favour of the People, like Aaron in the Tabernacle, Elisha in the Waters, Zacharias in the Temple, give him Peters Key of Discipline, and Pauls Doctrine.*

Which last Clause was prætermitted in times of Popery, from the Coronation of *Hen. 6.* 'till *Charles 1.* and *Charles 2.* lest it should imply the King to be more a Clergyman and Ecclesiastical Person than these Archdeacons could afford him; but our Gracious King *Charles 2d.* and his Father, at their Coronations, had the antient forms of Crowning Kings reviv'd, and in the Anointing, the Bishop said, Let those Hands be Anointed with Holy Oyl, as Kings and Prophets have been Anointed, and as *Samuel, &c.*

Then the Archbishop and Dean of *Westminster* put the Coif on the King's Head, then put upon his Body the Surplice, saying this Prayer, *O God the King of Kings, and Lord of Lords, &c.*

And surely of old the very Pope himself look't upon our Anointed Kings as Clergymen, else why did the Pope make *Hen. 2.* his Legate *De Latere* here in *England*, the usual Office of the Archbishop of *Canterbury*, usually styled *Legati Nati*?

There-

Therefore, Mr. Archdeacon, you talk like an unthinking Black-coat, stockt with a little superficial Learning, when you say our Laws exclude the King from the Keys of the Church, to which he has as good right as your D. D. Divinityship.

And indeed, to give the Man his due, he is glad afterwards to confess that *Constantine* and the Eminent Christian Emperors called Councils, and approv'd their Canons.

Then by your leave, dear D. D. they also, for the same reason, might, upon occasion, and if they had seen cause, also disprove the same; who then was *Papa* of old? *Pa-ter Pa-trum*? surely no other but he that is *Pa-Pa*, I mean, *Pa-ter Patrie*.

All the Male Administrators in Ecclesiastical Government, take their Rise and Original from our Ignorance of the power of the Keys; or who are the *Clavigers*, Key-keepers, or *Porters* to let Men in, and turn them out of the Church?

The bulky Clergyman called a Bishop, an Ordinary, or a Diocesan, he, we say, keeps the Church-Keys, he Excommunicates and Excludes Sinners out of the Church, and he alone receives them, and lets them in: But that's false, the sneaking Register and Surrogate do that Jobb.

Ay, but who entrusted a Bishop alone to be the Church-porter, Door-keeper or Church-key-keeper? Where is his Commission, where is his Authority, and who gave him this Authority?

For it is evident in Holy Scripture, that God never gave him any such Commission, Place, Office or Authority to keep the Keys of the Church, any more than the Speaker of the House of Commons, or Chair-man to a Committee, has power to turn out of the House, or let in any of his Fellow Members; for neither does a Bishop differ from another *Presbyter*, more than the Chair-man

from the rest of the Committee; or he that gives the Rule of the Court at Sessions, differ from the rest of his Brethren and Fellow-Justices; he is no better man, nor the more learned, wise nor more honest a Man, though he be ordain'd to be the mouth of them, that's all, to speak what they put into his mouth: The Speaker takes too much upon him, to speak the Sense of the House 'till the Majority of Votes has given him Instructions and Commission to pronounce a Sentence, or the Sense of the House; or to turn any Member out of the House of Commons; he has no such Authority; he is the Speaker indeed, and is look't upon as the wisest and fittest Man for that place (it should be so, it is not always so) one or other of the Members must be chosen Speaker or Chair-man, and have precedency, for order-sake, and to avoid confusion; but he no otherways differs from other Members, except only that the Honourable Speaker is the Honourable Mouth, that's all, after the Members have chosen and ordain'd him, and the King has confirm'd him: Even so a Bishop has no new Character confer'd upon him more than when he was but a Presbyter or Elder, save only the Kings Ordination, or Mandate, or *Conged' Esire*. The Election of the Dean and Chapter is a meer mockery, as aforesaid, besides the playing with Edge tools, and mocking of God. Bishops and Presbyters used to be chosen, just as Parliament-Men are chosen, by the Majority of the Votes of the People, (as shall be more particularly proved in the Conclusion, in the Chapters concern-Bishops and Ordination.) Thus *Paul* and *Barnabas* were chosen and ordain'd by the whole Church, *Acts* 13. 3. Perhaps the chief Church-members laid their Hands upon, or ordain'd the Ministers, Missioners or Messengers of the Church, but the worst Member had as much power and vertue to ordain

ordain a Messenger, Elder, or Bishop, as the best Bishop or Presbyter, if the Majority of Votes had ordain'd and so appointed, as is clear from Scripture, and the practise of the Primitive-church, and shall be more particularly insisted upon *in the Conclusion* in the Chapter of Ordination.

Ordination? What is it more than *chusing*, approving or *setting* a Man *apart* for an Office, to do business relating to *this* life or a *better*? (I will not say) in *Church* or *State*, or as a *Clergy-man* or *Lay-man*; for these are idle, ungrounded, vain and odious names of distinction, where God and Holy Scripture never made any such distinction; and has not only *confounded* our notions of things, but *has* been and yet is the cause of most of our Confusions, in what Men mischievously distinguish and call *Church* and *State*; which are *not two* things, nor *two distinct Bodies*, if you make them *so*, you must make *two Kings*, and *two distinct Heads* to these *two distinct Bodies*, and that is *one* too much.

And if you make a *Clergy-man* and a *Lay-man*, two distinct sorts of persons, you make a *Man that God never made*; And, if so, Then *Clergy-man* (I must Catechize you,) *Who made you so? God?* It is false; For God in Holy Scripture does not call the Preachers but the *Hearers*, not the *Bishops*, Presbyters, and Minister's the *Clergy*, but the *Hearers* and *Flock* are God's *Clergy*, 1 *Pet.* 5. 1, 2, 3.

The Presbyters which are amongst you, I exhort, who am also a Presbyter; or Elder, or Earl, or Alderman, or Grand Senior; no greater name can well be given. St. Peter was a Presbyter, can there be a greater Disciple of Christ? And the *Presbyters* to whom he preach't and were under him are the same with *Bishops*, and those Presbyters also to whom St. Paul preach't at *Epheſus*, and are called Presbyters in *one* verse, are called *Bishops* in *another*, and their *Auditors* or *Flock* are called (the *Clergy* or) God's *Heritage*, 1 *Pet.* 5. 3.

How,

How came *Cassock-men*, and *Lawne-sleev'd-men*, (first) to make an *Impropriation* of this Word (*Clergy* or God's Heritage) to themselves forsooth?

Ple tell you: First, it is clear that in all the Holy Scriptures this word (*Clergy* or God's Heritage) is never mentioned except in this place, 1 *Pet.* 5. 3.

Secondly, It is as clear that the word *Clergy*, or Gods Lot, belongs as much at least to the *Layety*, as they call them in scorne, if not more to Presbyters, or *Bishops*, or Pastors, who by another proud word too call themselves *Divines*, for distinction sake from the *Flock*, just as they have rob'd the *Layety* of their good name *Clergy*, which by God was given to the *Layety* in Holy Writ.

Thirdly, When the Pope and Bishops made *En-croachments* and *Usurpations* upon the Princes and Emperours, taking their Dominions in the Church, and *St. Peters Patrimony*; then the Pope and Bishops feeling their own strength, that they had strength enough of themselves (as a distinct Body) to go alone; then they set up for themselves, and made a new and distinct Corporation in the World, called *The Church*, *The Clergy*, *The Lords Spiritual*, which is, a Title absolutely, and by Name, forbidden as a *Prophane Name*, 1 *Pet.* 5. 3. and also in the very next words in the same Verse, they are forbid to Rob the People of the good Name, of *Clergy* or God's Heritage, because God gave the *Flock* that Name, and Peter chang'd the Bishops, as our Saviour did before, that they should not be *Lords*, nor Domineer, nor Exercise *Lordship*, as the Princes of the Gentiles do: For, there was no such distinction, nor profane Names of distinction, as *Clergy* and *Layety*, *Spiritual Lords* and *Temporal Lords*, there was but one sort of *Clergy*, the *Flock*; and but one sort of *Lords* (*Temporal*) The Princes, or *Temporal Lords*; for it is a Jesuitical Tenent, which we practice, and an old Popish Tenent and Errour, in making *Dominion* to be Found-
ed

ed in Grace; or to talk of Spiritual Lordship, *quantenus* Spiritual Men, or Apostles; for it is *totidem verbis*, and by Name forbidden the Apostles.

I grant, that a more Honourable Office or Officer cannot be in Nature, than a good *Presbyter*, or Bishop; nor can that Holy and Spiritual Office be more debauch'd and prophan'd than by making steps of Divinity to mount over all Humanity; This is to *Ran-counter* and Ruffle the whole course of Nature, and make Heaven a pair of Stairs (whither go you so fast?) to Hell: To Hell? And the Devil, by the Pomps and Vanities of this wicked World? contrary to that (pretended) Vow in Baptism; of which a Bishop one would think, should make a Conscience.

Thou, that sayst, a Man should not Steal, saith Paul, dost thou Steal and Filch Mens good Names, that God hath given them, the Clergy, the Church, and appropriates them to thy self and thy Coat? Fie for shame, this is a Proud and Covetous Encroachment, taking in the Common, by wicked Inclosures, forsake the Devil and the Pope, the pomps and Vanities of this wicked World. In the Conclusion, I le tell thee, what Bishops were in the purest and Primitive Times, and how much now they are unlike what they ought to be, if they have any Conscience or Reason in them; but if not, they are fit for any thing rather than Bishops.

Which Honour of Bishop or Presbyter, for they are all one, or little or no difference & words to mean saith Chrysostome, (Homil. 11. in Tim.) very little, no more than, as aforesaid, betwixt the Honourable Speaker of the House of Commons and the Honourable Members, no more, if so much: But this Honour no Man taketh of himself, but he that is called of God, as was Aaron; where note by the way, that he that is called by the Church, is said to be called by God, or the Holy Ghost; as Acts 13. 2, 3. But how was Aaron called of God? By being Ordained High-Priest:

Priest: Who Ordain'd him? The *Captain*, the *Layman*, as you call him, the *Prince*, by Name, *Moses*.

And why may not *Moses*, or any King or Prince, *Preach in his own Person*, and Administer the Church Keys in his own Person, as well as Ordain a Deputy, or Deputies, called *Aaron's*, if he be a Member, as surely, the Head is the chiefest Member?

A King *Preach*! You'll say, that would be worth the hearing: Yea, so it is; and does not his Sacred Majesty now *Preach* publickly once a Week, more or less, as occasion serves? What, in the Pulpit, as the other King *Henry* aforesaid? What matter is that? Whether in the Pulpit, or the Throne, or the Chair, or the Church, or the Banqueting-house, or Parliament-house? The place alters not the Sermon, or Speech? But, he does not *Preach* an Hour by the Glass: No, but *Preaches* more Divinity, Wisdom and Sence in a Minute, than the best of them do in an Hour, that I can Hear, and *Preaches* oftener than the Arch-bishop: It is a Thousand times more skill to speak much in few words, than to talk impertinently a whole Hour. Oh! but *Preaching* is not the Arch-bishop's Province, but *Ruling*. I thought that *Ruling* had been only the Kings Province. Yea, the Arch-bishop is Deputed by the King, and Commissionated for the Work.

I am glad to hear it; he should be so Deputed and Commissionated, as other Judges are; but he that gives a Deputation, may upon Male Administration take it away; and if either Arch-bishop, Bishop, or other Prelate of them all, pretend *jus Divinum* for that Prelacy; it is not only false, but they incur all of them a *Premunire*, by the Statutes of Provisor's, made even in Popish Times, against those bold Intruders and Usurpers upon the Throne; nay, nay, if the Rook or the Bishop can Check-mate the King, put them all together in a Bag, the Game is at an end.

What's the matter with these People, that do not know

know themselves? If they do not, they must be *made to know themselves*; wherefore else do I bestow all this pains upon them?

St. Peter, after he was an Apostle, are *these Men more?* was a *Lay-man*, so were all the Apostles, even the 13th too, St. Paul: Peter said, *Lo! I go a Fishing*; we also, quoth they, *will go with thee*? Did they throw their Nets with their *Cassocks on*? Or did St. Paul Weave Tents in his *Gown*? If not, *what Flesh alive* would have taken them for *Clergy-men*, more than other Fisher-men or Weavers, as we foolishly and falsely accept and use the word, *Clergy-man*?

In the Old Testament, *Eli, Samuel, &c.* were no more *Ministers* than *Magistrates*, no more *Priests* than *Judges*; nor *David* any more a *Prophet* than a *Captain* or *King*; nor *Solomon* the *Wise* any more a *King*, than a *Preacher*, or *Ecclesiastes*.

In the New Testament, *Annas*, and *Caiaphas* were *Judges* and *Priests* also; whether were they *Lay-men* then or *Clergy-men*? The *Priest* sate *Judge* upon the *Bench*, and the *Judge* *Preacht*, or gave the *Charge*: *Yea*, but not in the *Pulpit*, and the *Church*: What then? does that make the *least difference*? He is not fit for the *Pulpit*, that understands not the *Law of the Land and Nations* where he *Preaches*; nor is he fit for the *Bench*, that cannot *Preach Gospel* from thence, as well as from the *Pulpit*: *Cesar* was *Pontifex Maximus*, *Chief Priest*, and *chief General* or *Emperour*. Amongst the *Jews*, the *Scribes* and *Lawyers* were *Judges* on the *Bench*, and *Preachers* in the *Synagogues* also; In all *Nations* it is *generally so*, in *Turky* they have no *Judges* but their *Preachers*; nay, our *Bishops* *Rule not the Church* otherwise than by *Lay-Elders*, the worst that ever were, *Sumners*, *Registers*, *Scribes*, *Notaries*, *Canonists*, *Officials*, *Vicar-generals*, *Chancellours*, *Commissaries*, and that *Ecclesiastical Crew at Doctor's Commons*; never was *Church* in the *World so Disciplin'd*: What *Repentance*? What *Penance*?

Penance? The Purse is punish'd, *That pays the Reckoning!* Oh brave Church! Oh! *brave Keys of the Church!* Fine Golden Keys, and Dainty Gay Porters, Door-keepers, Key-keepers, or *Claviger's!* In the *first four Hundred Years* after Christ, till *Bishops*, and afterwards, *The Pope* made such *entrenchments* upon the *Livery*, as ignorant persons, so esteem'd, so called, and so treated, never was any Man let in to the Church, till approved: *By who?* By the *Bishop?* No, *by the whole Church.* Nay, St. *Austin*, after he was *Thirty Years* of Age continued a *Probationer* or *Catechumenist*, before he could get *Admittance* into the Church, as a *Church-member*, attended at the *Door* and waited, as he Confesses in his *Book of Confessions* and *Recantations*, *Three or Four Years*; and then, *most Votes* of the House carried it, not *Mr. Speaker's* alone, as with us; nay, *The Speaker*, or *Bishop*, or *Arch-bishop*, knows nothing of the matter with us, but leaves all (*Implicite Faith*) to *Registers*, &c. Was ever any Church of Christ under the *Copes* of Heaven Govern'd at this *loose, silly, and perfunctory* rate?

The *Papists* have much the better on't, for every *Priest Rules*, as well as, *Feeds*, uses both *Doctrine* and *Discipline*, of Confession and Penance, but the *great Diocesan Bishops* permit no such matter to *Protestant Presbyters*: *And why?* are not they fitter than *Self-soul Registers*, *Sumners*, *Officials*? *Yes*, much fitter; but then people would say that the *great Arch-bishop*, that preaches little or nothing of *Doctrine*, or *Bishops* that preach no better, if so well and so often, as when they were *Presbyters* only, are good for nothing more than common *Parsons*, except for ruling the Church? And how do they rule? by *Implicite Faith* in the *Black-guard*, at *Doctor's Commons*: Bless us! What *Discipline* is here? For above three hundred years after Christ, the *peoples Vote* ordain'd, and were the only *Clavigers Porters* and *Key-keepers*, to let men in, and turn them out of the Church.

So

So that the King who is *Father of the Country*, is Father also of the *Fathers-Ecclesiastical*, as well as Temporal, whether they know it or no.

And if I were of Council with or for the Bishops, I would perswade them to alter their *Popish-like* Stile, in sending *Process* and keeping Courts in their own names, contrary to the exprefs words of the Statute of *Edw. 6.* in that Case made and provided; as I have proved, as yet *unanswerably*, in my Book called *The Test*, seven years ago, have a Care of a *Premunire*: A blot is not a blot till it be hit, but if it chance to be hit, the Game is at an end.

Let them not strive to be independent; are they Subjects in Spirituall, as well as Temporall? If Subjects, then act in the King's name, as other Commissioners do, who are Authoriz'd by him; but if they dare pretend to a Jurisdiction, *Episcopal Jure divino*, more than a Presbyter, have a care of the Statute of *Provisors*; as aforesaid.

But some Men fear nothing, till it fall as heavy as inevitably; Do we blame *Arbitrary Power* in a King, and allow it in a Bishop? Or, would any Bishop, that knows what true Canonical obedience is, write in that *Magisterial* and *Apostolical* style with Saint Paul, when perhaps the business is a meer wanton or trivial Injunction, I might enjoyn you on your Canonical obedience, but for love sake I rather beseech you. We owe obedience to Bishops, and Judges, and Kings, alike in this, namely, to obey them in *licitis & honestis*, in all lawful and honest things: Loyalty is Legality, if I be legal I am loyal: Canonical obedience, say all the Canonists, is *obedientia secundum Canonem*: If Bishops (whom I reverence and respect heartily as the Kings Commissioners, so that they do not exceed and transgress their Commission) should command me to say twenty *Pater nosters* every day before breakfast; it is *mandatum honestum* but not *licitum*, quia *lex non jubet*: It is a good thing, but I am not obliged

liged to do the best thing : *He that marries does well, but he that keeps his Virginity does better* ; If I do well, when I marry, let the Fryars or Nuns do better that like ; and if my Bishop command me not to Marry, which is an honest command, but not a legal command, but an *arbitrary, lustful, imperious, Tyrannical command, for which the Bishop has no Warrant*, and he talks *without Book*, which is more perhaps than he can do in the Pulpit, when he *prates of his power to command, yet for love's sake he rather beseeches* ; let him first learn to obey the Word, and to understand the mischief of Impositions, *poor heart!* Before he come to give a *Magisterial and Dogmatical Command*, and to his Reverend Brethren, so in complement he calls them, but uses them perhaps like Slaves that must do his bidding with Cap in Hand : let him command his Servants and go himself, I am his Reverend Brother if he do not speak against his conscience ; *mentire, est, contra mentem iri* ; like the Pope, who is the greatest Tyrant under Heaven, enslaving Souls and consciences, as well as Jayling their Bodies till they be Carcasses ; yet his stile is, *Servus Servorum*, *Servant and Reverend Brother* ; but I hate the Hypocrisy and Dissimulation ; It looks like *Joab's complement to Abner*, Art thou in Health my Brother ? And then stabs him : *Go Judas!* Mind the Bag, *mind thy God, Mammon* ; mind the bag, and keep your Popish Complement—*Dear Brother*—to your self, till you use him *in respect as a Brother* : Comest thou to betray the Son of Man with a Kiss ? Thou Hypocrite Judas ! Can any Man look into our *Chronicles* and not see the insufferable Arrogance of Priests, in the Reign of Popery, and since also, in the Reign of the *Popish-like Ceremony-monger*.

What a Slave to *Priest-craft* was stout King William the Couqueror, when Aldred Arch-bishop of York requir'd a Boon of him, which the King was so bold as to deny ; whereupon the Arch-priest curst him

him and flung away, in a rage, out of the Room; The King kneel'd and said, he would never rise till the Arch-Bishop would come and absolve him: The Courtiers begg'd, for they durst not lay hold on his Laun-sleeves, nor lay violent Hands upon a Clerk, but with much adoe and much humble Intercession, they perswaded him at length to return, and to forgive the poor kneeling King and humble Penitent; No, quoth the Bishop, *let him Kneel*, that he may know what it is to vex *St. Peter and me*; at length the King granting the business, a *Money matter*, the Archbishop did loose him, absolve him, and bid him rise.

The King in all other things was wise enough, but being bigotted by Priest-craft, and Priest-ridden, he was *craz'd with a Foolish Notion* and Superstition; Nay, he would not fight, nor invade *England*, till the Pope gave him his benediction, a Banner with a Wafer-God inclosed in a Golden-Crucifix, and also one of the Hairs that once came from *St. Peter's* Head. People can scarce imagine, the Imperious force of a silly Ceremony and Superstition, even amongst Men (*otherwise*) wise even, at this day, amongst us, meerly by blind Devotion and Implicite Faith in a silly Ceremony-monger (because like as I said before) the silly Image, and unthinking Black-Coat, makes a great Figure in the Church, and which *Nebuchadnezzar* the King had set up.

But if they pretend that *Jus Divinum* is the necessary attribute of Lawn Slaves, and that all the little things he commands, are Law and Gospel; God help his Noddle, and keep him from a *Pramunire*.

A Bishop may possibly be a good Man, and a good Scholar, though made when Popery influenced the Throne; and some of them made-so, for the unlikeliest Merits that ever advanc'd a poor heart.

But, if he were not a good Scholar, a good Preacher, or a good Linguist before, it is not probable that the *Conge D'eslyer* (let it be got how it will) can improve either his Parts or his Learning.

The King's Mandate can make a Man a Bishop, or Lord a Baronet; but all the Kings Mandates in Christendom cannot make him a better Scholar, a better Man, or a better Linguist; this I can demonstrate by my own Knowledge, Acquaintance and Experience, that they knew not Syriack, Arabick, nor Hebrew (before they got the *Conge D'eslyer*) are as ignorant and unlearned Linguists as they were when they only were *Presbyters*, not a jot the more improv'd by the Kings Mandate, in any Knowledge, except that of their great new Rents; nay, without a Miracle, their busy Employments from the Parliament-House to the Council-board, or to Confirmations or Visitations, must hinder their learned Studies: For Lawn-Sleeves cannot make a Man a Linguist, that was none before; *Papists* pretend (I know not what, nor they neither) Episcopal Character, but a young Bishop, a Novice-Bishop, a Boy-Bishop, and unlearned Bishop, is a Boy, a Novice still, his Bishoprick cannot make him more Learned, though it may make him more Right Reverend (I grant) than he was when but an ordinary Presbyter.

In short, this *Ceremony-Monger* is that cumbersome Bagage that pesters the Ship of the Church in a Calm, and helps to sink it in a Storm; but what cares he? Let the Church or State sink or swim, so he can but save his own Cargo and himself in the Long-Boat.

Nay, like an unruly Beast, when he has drank his fill, he blunders, and puddles the Fountains with his Feet, that so the Streams may be muddy; this makes a Lean and *Cadaverous Clergy*, the whole
Protestant

Protestant World cannot sample such a *jeune Crew*; he does well to stand up for penal Laws, and to bring Men with a Constable and a Warrant into his Church, to hear him read his plagiary Notes, or else he might read them to the Walls and his Sexton, (being conscious to himself of his own Emptiness and Demerit) for they must be very hungry that without force and constraint feed on lean *Carriou*, and cold *Crambs*.

Therefore he caresses and hugs a *Patron* that has a good Living in his Gift; he is his Man of Metal.

I have read an Oration in praise of *Judas*; I am apt to think a *Ceremony-Monger* made it, because he admires any man that carries the Bag; and in his heart loves *Poper*y, because (like him) it makes money of its God, and yet hates plain downright *Poper*y in *England*, because it incapacitates a *Churchman*, and is inconsistent with a *Dignatory Ecclesiastick*: For though he be of no Religion in good earnest, yet I'll trust him for a sure Stake against barefac'd *Poper*y; whilst the current of the Laws of Preferment runs strong against it: He'll never kiss the *Popes* Toe, (I'll warrant you) whilst he lives in hopes to make Men kiss his own Golden Slippers.

Thus my *Ceremony-Monger* loves Religion and God too, as the Lyons and other Beasts of the Wilderness love him, who seek their Meat from God, *Psal.* 104. 21.

Nay, he can Fast and Pray too, and keep Thanksgiving-days (as the State calls) in show, but in his heart is as Hypocritical therein, as the Emperor *Charles* the 5th, who Order'd *Publick* Prayers and Fasts to be made to God throughout his many Dominions, for the Deliverance of *Pope Clement* the 7th from Captivity, when he himself

had taken his poor *Holiness* Prisoner, and kept him Captive in the Castle of St. Angelo in Rome.

Thus Mocking God (as the Dean and Chapter does in choice of a Bishop (as aforesaid) after they have received the Kings Mandate to choose N. N.) and begging the assistance of the Holy Ghost in their Election of a fit Man to that Holy Office, when they know well enough their Man beforehand, fit or unfit, they *can neither will nor chuse*; thus (like Ephraim, Hos. 11. 12.) compassing God about with lies, and the House of Israel with deceit.

Thus the crafty Fox (the Emperor Tiberius) mockt Heaven, by commanding common Prayers should be said throughout the whole Empire for his safe Conduct in a Progress he never intended to make, *pro itin & reditu* (says Suetonius) *supplicationes in dixit cum non intenderet*.

Thus the Ceremony-monger is always crying up the Church, (meaning himself and such as himself) for whatsoever adoes he wakes about Establisshing the Church, 'tis the wages it brings him, which makes him bustle like King Hiram's Servants, in hewing Timber to Build a Temple for that God which they neither knew nor cared for, being a lover of his own Will-worship, his own Will and Pleasure, *more than a lover of God*.

Uniformity, he cries, and one mouth, meaning his own; for with his Mouth he shews much love, but his heart (like Ezekiel's Auditors, goeth after his Covetousness).

Yet as Covetous as he is, he will sometimes be as liberal as a Prince, to propagate, maintain and uphold that single and paramount Vertue of his Poppish and illegal Ceremonies: And therefore at the Choice of *Parliament-Men*, what pains and cost does he lavish in making parties for such Men as are most like himself, and such as he thinks will

will keep up the out-side of the Church, how little soever of true Devotion is within; being zealous for Faith, and perhaps true Faith in his Head, though he Banishes Charity by a Penal Law: Good or Bad are but empty Names with him, and things indifferent. Is he a *Ceremony-Monger*? That's his Test by which he tries all Men's Religion and Devotion.

Like the Prince of Darkness, he hates the very Sun in the Firmament, if it discover his dark abroad.

This Ecclesiastical Fop *espouses Religion* (as other Fops *Marry*) only for the fair Face, Portion, and gandy Dress; and *may be a Son of God* notwithstanding; I mean in that sence the Scriptures called the *Old Gyants*, the *Sons of God*, that seeing the Daughters of Men, that they were fair, took them *Wives of all*, which they chose meerly for the *Skin-deep* perfection;) Eying nothing of inward goodness, nor the Beauties of the *Mind*: For both of them are Carnally minded and Fleshly given, hankering after the Law of a Carnal Commandment, and *Carnal Ordinances*; O! how he hugs them?

And if any Man *dare speak* a word against the Beauty of his *Mis*—or dare make Comparisons, or prefer a Richer Beauty, Oh! how he *Swaggers* with his Curses and Anathema's, and Damns him for a *Schismatick*, and if he can, Jayls him too, and there lets him Die and Rot; *what speak against Miss*—?

Thus, he is indeed the great Scare-crow in the Church, a Man of Clouts, that looks like a Man at a distance, but, if you search him, he has no Bowels; he wants not *Will*, but *Power*, to make his little Finger thicker than his Predecessors Loyns.

His Conscience is always just of the size with that of his Prince; If his Prince be given to Wantonness, he dares not so much as quote the Seventh Commandment in his Sermon, nor name *Adul-*

very; If he had liv'd in *Macedon* in the Reign of *Alexander*, you might have known him for a true Courtier, by his *Wry-neck*, *Regis ad exemplum*.

His Ceremonies are more futile and thin than a *Spiders Web*, and can neither catch nor hold any body but *Flyes*, or such silly Insects; yet he has in their Defence the Venom and Gall of a Spider, which transcends him in one thing, for she begins her *Web* at her Bowels, but he has none; as being of the Opinion of the Philosopher *Zeno*, who amongst the Diseases of the Soul (which he reckons up) makes *Humane Compassion* to be One.

He keeps a bustle for his Trinkets, let it make never so great a Disturbance or Danger to the Church or State; *pro Aris & Focis*, he cries, stand up for the Church; though indeed his *arca* is the *Arca* to which he bows so devoutly and demurely.

Not that he cares for his Trinkets neither, if he could make more Money by parting with them, than he has got by keeping them; he would forsake them and the Saints too, with *Demas*, for love of this present World, upon a fair Prospect of a better Market at *Thessalonica*, in the Idols Temple; *Amicus Plato*, he cries, *amicus Socrates*, sed magis amici *Divitia & Honores*.

He is worse than *Balaam*, who could not curse *Israel*, tho' *Balak* would have given him his House full of Silver and Gold.

For my Ceremony-monger is always for that Religion that is most in vogue, and like a French-man, loves any thing that is in fashion; but when out of fashion, he leaves it, like *Lice*, that prey only upon the living, but forsake men when they are going to die; or like *Rats*, that by Instinct desert the House that is ready to fall: Thus he worships (with the *Indian*) the Rising Sun.

When the Mendicant *Fryar* preach'd before Cardinal *Odescalcho* (this present Pope, before he got up

to the Infallible Chair) and Cardinal Sachetti, he begun his Sermon thus: — *St. Peter was a Fool, St. Paul was a Fool, the Prophets, and Apostles, all Fools, for wandring about in Sheeps-skins and Goat-skins, being destitute, afflicted and tormented in their way to Heaven, when they might as well have gone thither as their Successors, in Scarlet Gowns and Scarlet Hats; The Capuchin had an Eye to my Ceremony-monger, or to one as like him as ever he can look.*

For this Ceremony-monger (notwithstanding his voluntary humility) is as proud as Lucifer, and Hectors like a Pope against all Opposition, exalts himself above all that is called God; valuing his Canons above the Statutes of the Realm.

Thus, as the Papists preach up the Rules of St. Francis, St. Benedict and St. Dominick, that may be good things too (many of them) not only above the Laws of the Land, but above the Laws of God too, and strains at a Gnat, at the same time, when he swallows a Camel; for in his Prayer before Sermon, he speaks like a Mouse in a Cheese, when he prays to God there, but when he preaches up the Gospel-Rules, then he makes the Pulpit thunder, 'till the Church Echo again with the Canons, The Canons (which may be good things too, some of them, so that you make no comparisons with their betters) making a hideous noise with preaching up them and his Ceremonies: Methinks he then looks like the Emperor Caligula, when with a numerous Army he march'd with Colours flying, Trumpets sounding, and Drums beating (loud as a Thunder-clap) to gather Cockle-Shells.

No man more zealously cries up the Laws of the Land and Acts of Uniformity, when he gets a Non-conformist thereby upon the Hip, and to Penal-Law him; but when the point of the same Acts and Laws of the Land are turn'd upon himself, or he be

Commanded to do *any thing* he does *not like*, he cries out, *Conscience* and the Liberties of Holy Church are Invaded: Just as the *Jews*, to affront *Cesar*, they cry'd out, That *God alone was their King*; but to affront *Christ*, they alter their note, and say, *We have no King but Cesar*.

Thus he lays heavy Burdens upon others, and grievous to be born, but he himself (*that is the greatest Non-conformist to the Act of Uniformity with his irrational and illegal Ceremonies*) does not touch the burden with one of his fingers. Yet you cannot well discover him; for ye shall not readily see him walk (but like a *Spaniard*) never or seldom abroad without his Cloak; beggarly enough too (for the most part) and can scarcely cover his Rags, and his beggarly Elements and Will-worship.

C H A P. VI.

Concerning Unlighted Candles on the Altar, Organs, Church-Musick, and other Foppish Symbols, &c.

TH E *Papists* (like the *Cynick Diogenes*, that went with his Candle and Lanthorn at Noon-day into the Market-place, to see if he could find an honest man there, because the Sun could not show one) at their Idolatrous and Preposterous Mass, draw the Window-Curtains and Window-Shuts, (as if they were asham'd that the Sun should see such a dark Devotion, and dissipate the darknes (like that heavy Plague sent by God to *Egypt*) a darknes palpable, a darknes that might be felt: Thus the dark Shop Commends the Ware, and like other Stage-Plays, Act at Noon-day by Candle-light to chuse, lest their Tinsel-lace should not pass for Silver-lace, nor

nor their *Bristol-Stones* for *Diamonds*: Our *Fops*, with less Reason, do set up *Candles* too on the *Altar*; as well as the *Papists*; we must still be like them, and be *Popish Apes*, without so much as *Popish Reasoning*, silly though it be; *Ours* is *Nonsense*.

For what signification of *Light* can this Ceremony be, any more than a *Stick*? A *Candle* unlighted is no more a significant Ceremony of *Light*, than a *Stick*, (before the *Fire* touches it) is a *Firebrand*; I am not only ashamed of my *Fops*, but really am ashamed to use any words about it; it is needless to expose it, and yet it is retain'd as a thing of value, because that *Foppery*, amongst others, made my Ceremony-monger a *Man of value*; for without them he had still *Safe* (in the *Seat* which best becomes him, and is too good for him) the lowest *Stool* in the Church.

Not that our *Blessed Saviour* loves to see his *Spouse* (the Church) in a *Sluttish Dress*; no, her *Rayment* is (or should be) of *Needle-work* and *wrought Gold*; Does any *Queen* deserve it better? but her chiefest *Beauty* is her *inward* and *Spiritual Grace* and *Vertues*.

There's something more than a pretty *Face* and *Portion*, that *Wise Men* look for in a *Bride*; though my Ceremony-monger, like other *Fops*, minds little or nothing else, or nothing so much; he'll debar you of the *Holy Sacrament* if you accept not his *Airy Cross* in *Baptism*, tho' his hand in making it, looks like a *Circel* more than a *Cross*, or looks like nothing, or either is nothing, or is *I do not know what*: And will deny the *Children* the *Bread of Heaven*, and rather give it to *Dogs*, if they crouch, except the *Children* will, like *Popish Children*, take it in the same posture of *adoration*, as the *Papists* their *Transubstantiated Wafer*; tho' it offends the sight; as a *Baboon*, so much the more loathsome, for being so like us.

I know,

I know, that Church of *England* declares in words against any Adoration, tho' they retain the posture at the Holy Supper, but vulgar People mind *Works* more than *Words*; and is not that Spiritual Father very *Wanton*, that will lay a *Stumbling block* (so *Popish-like*) to make his weak *Child* fall? You and I can leap over it, but all Men are not so nimble, and can wear a Surplice or White Gown as harmlessly as a Black; but others dislike it, because it is a *Mass Priests Weed*, which is true, tho' it is a silly reason, but all Men are not Wise.

I Read of Vocal Musick in the New Testament, and Singing of Psalms, but not a word of the little Instrument the Violin; nor the great Bag-pipes or Organ; nor of Men that made a Trade of Singing, as the Beggars do in *Bohemia*, and as Gypsies and our Singing-men, and Singing-boys get their living by *Canting*: Nay, most abominably and profanely they Cant the very Creed; what chopping of words so ludicrously in so Solemn a Confession of Faith; *Born of the Virgin, Virgin, Virgin; Born of the Virgin Mary, Mary, &c.* Oh! most profane! and every body hears this, but who reproves it, who amends it? That ought to amend it, and not sit (like so many unthinking Black-coats) not minding what is done with such *Impious Mockery*, and silly *Eccho*.

But, why not Instrumental Musick as well as Vocal? There's a vastly different Reason, the poorest Men, the poorest Parishes have Tongues wherewith to praise God, but have not so much superfluous Money to spare, as to buy Organs, and then give as much or more to Maintain an Organist as the Vicar has.

Some Bishops talk of Uniformity and *one Mouth*, Why not *one sound* too? A poor Country Man may be as good a Christian, as a Rich Citizen, Broker, or Usurer, that has superfluous Money to buy Organs,

gans, which if it conduce to Godliness, the Bishops ought to commend it to the poor, as well as to the rich Courtier, King or Queen; and allow some Thousands Yearly (surely he can spare it freely for the promotion of Godliness and Uniformity which he so cries up:) but Mam—nor a Penny, I'll secure you, to make one Sound, and one Mouth.

And who can blame that Country Man (though all the Church laugh at him in the great Alley) when the Pipes began to Play, he fell a Dancing, having never heard the like before, except the Bag-pipes in an Ale-house where he did always use to Trip it?

And the Country People do think that they want some expedient and requisite Devotion, in Prayers and Praises, or else they and all the World must think that this Popish-like Musick and Organ, is too much Superstition.

But what can my silly *Ceremony-monger* say for himself why Sentence should not be pronounced against him for an Impenitent Dissenter, Anathematiz'd, and then by his own invention, the strange Writ *de Excom. capiendo*, be Jayl'd and tormented (like poor Dissenters from the Act of Uniformity) 'till he Roar again; and then Depriv'd and Degraded; Come! *Perillus!* 'Tis but just you should handsel your own Brazen-Bull. For Dissenters (by Omission) are pardonable, they may pretend weakness and Conscience; but in those needless, silly, irrational, illegal and unscriptural Ceremonies, what canst thou plead but wantonness, folly and Impudence?

Musick is a great Spender, the greatest Spender and Waster of time in the acquist of all Sciences, to be expert and ready at it: Nay, you'll lose it too, if you have not a great deal of waste time from business to throw away upon it: David had nothing

thing to do, when he was young, but sit on a Hill and Pipe to his Sheep, and Finger his Lute and Harp, in which by use he was so skilful, that it made him a Courtier (though King Saul had forgot him when he kill'd Goliath) but he had often before us'd to play the Devil out of him. And Instrumental Musick was as Natural to him as Psalms; his Fingers as good at it as his Tongue; if Men be brought up in Hunting, in Musick, &c. they'll scarcely leave it, when older or richer, but rather use it the more, and improve it; and when we have got *David's Skill*, and King *David's Exchequer*, we'll have as many Organs, and kill as many Bullocks for a Sacrifice as he did, if we have nothing else to do with our Money; or cannot tell how to wheel off an hour or two in Devotion, without Organs to divert us.

However, we may make my *Ceremony-monger* pull down his Organ, and Sell it to the Play-house, or Musick-house, because it is a Ceremony not contained in the Common-Prayer-Book, and therefore against Uniformity, and against his Act of Uniformity, with which he does so mouth, crying, one Mouth, one Mouth, why not one Sound, one Sound, as well in all Churches?

My *Ceremony-monger* pretends to have a wonderful Zeal for Knowledge, and against Ignorance, and would have the Youth instructed (in the *Catechisms*) to admiration, like the Pharisee (of old) and yet to his utmost takes away the Key of Knowledge from the People, getting the Press Monopoliz'd to himself many times, (and stopping the Press and the Pulpit doors) and Silencing those (to chuse) that Discover his Buffoonery in Religion; taking a pride in a Tyrannical preheminance, like the Pharisee too, and saying, *That these same People who know not the Law are accursed*: He would gladly be accounted the *Domine fac-Totum*, and yet does nothing.
(at

(at all) *that good is, nor permitting others to do it; he neither enters in himself, and they that would enter in, he hinders, except he may be the only Authentick Porter, or Door-keeper, scorning that Almighty God should give any Man better Eyes than his own, though he (poor Soul!) sees but glimmeringly, and by Spectacles, in a Glass darkly; and all to uphold the high Seat he has got in the Church, I know not how; and yet I do too, in part, though not so well perhaps as the Pope's Nuncio, or the Ambassadors Castlemain, or Father Peters.*

The CONCLUSION.

CHAP. I.

Of Sureties in Baptism.

AND now, you may see by the Picture I have drawn, that a Ceremony-monger's Soul, and Conscience is neither rul'd by Holy Scripture, Right Reason, nor by the Law of the Land; but in despite of all these, some of them are such only through Custom, Ignorance, blind Devotion, implicit Faith, and apish Imitation; others, and those no small Fools, upon Design, decoy'd by Avarice and Ambition: But, Custom is a second Nature, even in Religion too, or more properly, Superstition: Custom is the Father, and Ignorance is the Mother of their Devotion: As soon may an Ethiopian change his Skin, or a Leopard his Spots, as a Ceremony-monger his foppish Superstition, he is so accustomed to it. Custom can beget nothing upon a Man of Reason, a Man whose Reason is not clouded; and yet Custom has a Brood in the World far more numerous than Truth could ever beget; because Truth, the Father of wise Men, can never beget any thing, but

but upon *Reason* the Mother of true Devotion : But these Mothers are but few, and so but few of the Breed, very few rational Men, and Rational Christians, in comparison of the Numbers of those that go the broad Way, and go in at the broad Gate that leadeth to Destruction ; and many there be that go in thereat, namely all those whose Religion and Worship has no other Ground, except Custom, in Conjunction with Mother Ignorance, for their foppish Devotion ; and Covetousness, for their Knavish Superstition. Thus the poor silly naked Indians, in America, I have catechized them, and ask'd them the Reason, Why they did bow to such an Idol, that was nothing more than other Wood and Trees of which it was made. They had all one and the same Answer, namely, Custom, and their Peei's : Peei's, What are they ? but a certain crafty sort of Men amongst them, that lead the rest of the Fops by the Nose, by some Superstitions of their own Invention, called Peei's, that is, Priests of the Devil, whom they worship in that bowing Idolatry ; for they never worship God, (when they acknowledge in dark apprehension) for they say, God is good ; and some of them will say, God is a good Man, and will not hurt them, and therefore they worship the Devil to assuage his mischievous wrath. Even so our English foppish Ceremony-mongers answer (when I catechize them) and ask them the Reason of their bowing to the Altar when there is no Idol, and to the East when there is nothing Divine more than in the South and North, and the Altar nothing, but a piece of Wood, made of the same Wood and Trees with the Pews, the Stools and the Pulpit : then, just like the naked Indians, that are but just one degree (if they be so much) removed from a Monkey, answer, That it is a Custom, and their (Peei's, or) Priests do so, and therefore the poor Apes imitate, that's all.

Oh !

Oh! but the *Priests are crafty*, and have some more Reason (though a wicked One) to bow to nothing; they do not bow *for* nothing, they get a Place by it, and Preferment; and therefore are forc'd to get as many Fools as they can to be their Disciples and Followers; for, when *Owles* are *alone*, they are houted at, but not *Birds* that fly in *Flocks*, tho' they be *Jackdaws*.

I have ask'd some of them a Reason for their confus'd and profane, irrational and unscriptural *babbling together* the Reading Psalms; and all their Answer is, That it is granted, that it is a confus'd Noise, and therefore unintelligible; but their Priests do so, and the *singing Boys*, and they are accustomed to it: It is a very honest Confession; but is this *Man-like*, or *Baboon-like*?

I have ask'd some account *also*, of others, how the Organs got into Church, to make such a Noise, and at so great a Charge and Expence, in the *first* purchase and continuance; *Judas* his Question is proper here, *To what purpose is this waste?* Had they not better be *sold*, and the Organist's Sallary retrench'd, and *given to the Poor*?

They answer, that *Mr. Alderman* was willing withal, and that he could not stay a long Hour or two out of his Counting-house, at Devotion, *without sleeping*; and therefore, how clunch-fisted soever he used to be at other times, yet on this occasion he nimbly opens his Purse to *pay the Musick*, for that it either *keeps him from sleeping*, or *joggs and awakens him*, and makes him stare and look up; therefore, &c. Ay, say no more; you have said enough, and you deserve to be a *Laureat*, as well as Sir *John Suckling's* Alderman; come, clap the Laurel upon the *Alderman's* Head.

But of all the brisk Reasons of my Ceremony-mongers, that of a *She Ceremony-monger* was very surprizing, when being ask't why she, in defiance
of

of plain Scripture, *spoke in the Church*, answered nimbly, That her Tongue was fous'd to wagg at Home, that it could not lie still in the very Church; and yet the same *Church-prayer* was *silenc'd*, when question'd, why she, in imitation of the Doctor's *bowing his Noddle* to the Altar, *Madam Limberham* made a Courtesy, and *bow'd both her Knees*? no Reason could be got for that Mimickry; that is no more like, than an Apple is like an Oyster.

And all the Reason that *some Bishops* can give, why they ordain many times rude, illiterate, *in-thinking* Don's to the Pulpit, to teach others, and know *nothing of the Matter*, nothing of their own Knowledg, no Divinity is concocted or digested, and made their own, and in their Head and Heart, (the Body of the Law is digested by a Lawyer, before he is fit to come to the Bar; and the Body of Physick, by Physicians, before they are fit to feel the Pulse, or be Licensed).

His Answer is, *That he trusts to his Deacon*, or Arch-deacon, by *Implicite Faith*, *He believes as the Arch-deacon tells him*; and the *form and manner* of ordaining Deacons, *Priests*, and *Bishops*, requires *no more*: well, it is well, 'tis very well answer'd, and most Episcopally.

And why do you *Confirm*, and *lay Hands* suddenly upon so many ignorant Persons that understand not one Article of Faith, nor can so much as say the *Creed*? The answer is, The *Common-prayer-Book* requires no more than to believe by *Implicit Faith*, the fitness of all that the *Parish Priest* says is fit, he must take it for granted, and *believe as the Priest believes*, and see with other Mens Eyes; but that is the Fault (*Brother!*) of your Constitution, that obliges you to more Work and Inspection than any Mortal can perform.

Besides, where do we read (except in the *Mas-Book*, and *Common-Prayer-Book*) of such a thing in Scripture,

Scripture, as *Confirmation* by a Bishop? That Scripture of little Children coming to Christ, and he laid his Hands upon them, and blessed them, is, in the *Common-Prayer Book*, apply'd to *Infant Baptism*, in the Office of Publick Baptism; and most incongruously (too) for that purpose; for *Jesus baptized none*, neither Men, Women, nor Children, but his Disciples did that: Nay, the great Apostle of the Gentiles went about confirming the Disciples by sound Preaching, but he baptized very few; one, or two, or three, he confesses that he did baptize, and if he had baptized any more, he had forgot; therefore he did not make such a business of it in his own Person. And as for laying Hands upon any Children, or other, there is not the least mention of any such Matter. How came it then into the Church? I'll tell you:

Infants being not able to make a Confession or Profession of Faith and Repentance, which two are required of all Persons before they be baptized, as saith Church of England in her doctrine Catechistical in the *Common-Prayer Book*, and so said St. *Augustine*; but I believe neither of them.

But, because that *Infants*, by reason of their tender Age cannot perform them, therefore they do perform them by Proxy, or by Sureties, because the Sureties do promise (a wise Reason, for Promises may be broken) they shall perform, both Faith and Repentance, when they come to Age.

Ay! Here's a wise Reason for a Learned Church, and enough to make all Rational Men (that have not lost their Reason) be Anabaptists, or, at least, like *Winches*, to deny their Baptism in Infancy.

For all Promises and Vows are either broken or kept; but the Promises and Vows of God-fathers and God-mothers in Infant Baptism, are seldom or never kept; but are broken Vows, and broken Bonds and Promises.

The Sureties Promise and Vow, that the poor Insol-

vent Child (that cannot speak for it self) shall when it can *hear* (for Faith comes by hearing) have Faith; and when it can *speak*, and gets *Wit*, then it shall have *Grace* to *confess* and *repent*.

But, suppose the Child live to have *Wit* enough to be a Ceremony-monger; Had ever any Man or Woman of them *the Grace* to *confess*, recant and *repent*? And then the Promise of the Sureties is *not worth more* than some *Lord's Promises*, not worth a *Farthing*.

Again, suppose the Child prove *Deaf*, or *Dumb*, or a *Fool*, the Sureties *Vow* they do not know what; nay, if it live to be *hang'd*, as many are for *Thieves*, *Witches*, *Murderers*; How is the God-fathers and God-mothers *Vow* and *Promise* perform'd, when they *vow'd* and *promised* for poor Child in *Baptism*, that it should *forsake the Devil and all his Works*, *the Poms and Vanities of this wicked World*, and *all the sinful Lusts of the Flesh*. 2dly, They *vow* and *promise* that Child shall *believe all the Articles of the Christian Faith*; do they not break their *Vow*, if the Child prove to be a *Sceptick*, a *Hobbist*, or an *Atheist*? 3ly, They *vow* that poor Child shall *keep God's Holy Will and Commandment*, and *walk in the same all the days of its Life*; Do they not break their *Vow*, if poor Child, for whom they *swore*, (a *solemn Vow* and *Promise*, in the *presence of God*, being an *Oath*) happen to turn *Apostate*, *Papist*, *Mahometan*, or *Infidel*, are not the Sureties *all forsworn*? And though they *be*, or *be not*, there's the mischief, *no good* can possibly come of it, but that which is incumbent upon Parents, and which Sureties seldom or never mind, namely, *Christian Education*; and if so, they should *not Swear and Vow*, in the Child's Name, that Child does or shall *believe and repent*; It is enough to *promise good Education* if the God-fathers and God-mothers be *barren*, or *old* and *past Children*; in such case, it is enough to be so kind and careful of another
Man's

Man's Child: But if they have *Children of their own*, or likely to have any, it is too much, because Charity should begin at Home. And therefore the said Vow and Promise, is, but *usually like* the common Discourse of Hectors, and Bullies; *I Swear and Vow*, they cry, on all Occasions, when they *intend nothing* by Vowing and Swearing, but *for swearing*; and adding a *Lye* to the Promise and Vow.

First, Then the Sureties promise that which no honest Man can honestly promise, who *makes a Conscience* of a Vow, because he promises that which is *impossible for him* to perform.

Secondly, If the Insolvent Child be bound by Sureties and good Bayl, if he leave them *in the lurch*, he wrongs them not, he gave them no such Commission, Power, Deputation, Authority, or Request to *promise and vow in his Name*: And therefore that talk of a Vow in Baptism is non-sense, idle, and vain: How can a Man break a Vow, or a Bond that he never made; but his Sureties made it in his behalf; Ay, without his order, knowledg, care, or desire; How is Child concern'd therein, *any more than* other Children in the World? I hate to hear Non-sense, much more to *preach it*, except I were sure I was to preach to none but Fops, that *swallow every thing* that the Priest puts in their Mouth, like the Wafer God, without chewing.

Thirdly, Suppose another Man's Faith or Repentance, that has enough of both, for his *own Salvation*, and also Merits (called *Works of Supererogation* by the Papists) to spare, heaped up and running over, which the Saints departed, St. Bridget, St. Winifred, St. Francis, St. Ignatius Loyola, St. Coleman, &c. has left at their Departure, as a *last Legacy to the Pope* (as the Papists hold) Faith and Repentance enough to save all the Whores and Rogues in the World, to whom the Pope gives (not Sells) to any that has Money, and is willing to Buy.

If Works of Supererogation be true, it is the first Market I would make; I had rather buy Heaven than a Knighthood, or a Bishoprick.

But, suppose the Fool and his Money be soon parted, and a Man get nothing but Hell by another Man's Graces of Faith and Repentance, by relying thereon, as the Church of England holds; then more Nonsense is it for Church of England, on such idle and false Principles, to talk of Faith and Repentance to be performed, (tho' never so much promised to be performed) by Proxy, or by Sureties.

If God Almighty would (like some Creditors) take Sureties, and *quem pro quo*, that if Child could not perform and pay Faith and Repentance, then fall upon the Sureties, and make them smart for it; then you speak to purpose. But, *God is Just*, the Soul that sinneth, it shall die, and the Soul that believes and repents shall be Saved, but I fear the best Protestant has nothing to spare for a poor Insolvent Child.

Fourthly, Suppose (which is possible) that the Sureties are Insolvent, and have not Faith and Repentance for themselves; then all this great Fat is in the Fire; they can never perform nor pay a Debt for another, that have not wherewith to discharge their own Debts, let them promise and vow and be Bound in as many Bonds as they please for other People; any Fool or Beggar can promise to pay a Thousand Pound for another, but what signify Promises, Vows, or Oaths, made only to be broken and forsworn?

Lastly, Which is the saddest Case of all, (or not a Pin to chuse) suppose that poor Child is baptized without Sureties, as are the greatest number (by far) in this populous Town; and in private Baptism, neither Sureties, nor the Sign of the Cross is required; then they must bring Sureties afterwards to Church, and then it shall be signed with the Cross. But half the Parishes in this Town have no Churches,
and

and they are not obliged to carry Child to another Church. Now you are *gravell'd*, Mr. Ceremony-monger, and you do not know what to do, or say.

Again, those that have Churches, *will not*, or *cannot*, for Love nor Money, get *such good-natur'd* and kind Sureties, to *promise*, vow or swear for the Child; What will you do *now*? now you are *worse gravell'd*.

For either the Child in *private Baptism*, without Sureties, and the Sign of the Cross, is baptized *aright*, truly and fully, or not.

If *not*, then half the Kingdom are unchristned Infidels; there's one of the two Sacraments *half lost* by your foolish Reasonings, and fond Doctrines; except you confess that the Child is *rightly Baptized without Sureties*, or the Sign of the Cross.

Which if you do, I have *conquer'd thee and thy silly Doctrine*, of making Faith and Repentance *requisite*, before a Child be capable of Baptism: And when you had made so great a Flaw in Divinity, you fodder it worse with a *nonsensical Whimsy* of Sureties performing Faith and Repentance for poor Child by promising both. Sureties, (*Sponsors*) Customers not more silly than Ancient, even in the 2^d or 3^d Centuries, as I remember, (but have not time to turn to it) but an Error *not so old* as that of Papias, viz. Christ's reigning here upon Earth a thousand Years personally, as the Millenaries hold; and an hundred more Errors of older Stile.

Besides, the Vow and Promise of Sureties gives either true Faith and Repentance, or not: If only false, it is *nothing worth*, 'tis false Coin, it cannot, *shall not pass* current any longer: If true Faith and Repentance come *thereby*, then is *believing and penitent* Child capable also of the other Sacrament of the Lord's Supper; for no other Qualifications can be

requisite, *Faith and Repentance fits them for Heaven and Glory*; and if so, it must needs fit them for the means of Grace, in the way to Glory. *St. Augustine*, good Man, was thus run to the Wall with this Argument, (and so must Church of England, 'till they get a better Reason for Infant-Baptism, than they tell us in their Catechism and *Common-Prayer-Book*) and must rationally fall into the Error of *St Augustine*, who put the *Holy Supper*, like Spoon-meat, down the Childrens Throats, thus prophaning, because not discerning the Lord's Body.

But the *Sureties* do it for them; then let them eat and drink also for them, take both the Sacraments in their Name and stead, and go to Heaven also in their Names and stead. And what will poor Child get by all this? He will never know any thing of those Heavenly Joys which his Proxy and Surety enjoys.

Therefore to falue this Sore, make room then for Confirmation, a Romish Sacrament, Well, you'll say you can expose Mother-Church, and show her Nakedness; but can you cover it? Yes! that I can, and have done it many Years ago in my Printed Book called—*Gregory Father Gray-Beard*: if I be forc'd to lance my poor Mothers Sores, I always sprinkle *sympathetick Powder* on my *Lancet*, that it may heal the Wound it is forc'd to make, to let the corrupted Quitter out. But, if she be so wilful and proud that she scorns my Hand, my charitable Hand and Help, march on, let the Blind lead the Blind; when you are in the Ditch, we shall hear you cry for help; though now, like the wild Ass in the Wilderness, she tosses up her head, and runs snorting away, in her mouth we shall find her.

C H A P. II.

Of Escapes in the Common-Prayer Book, in reference to the Act of Uniformity.

WHat! shall we have no Ceremonies at all then? Oh! yes, *your fill*, so you'll be content, and not impose your small sense upon others in *Canons and Acts of Uniformity*; which are not only vain Attempts hitherto, (even since the first General Council of Nice) but all the great Wars in Christendom, upon the score of Religion, the Innocent Blood spilt betwixt the *Arrians and Athanasians*, the *Papists and the Protestants*, the *Conformists and Non-conformists*, the *Animosities, Jails, Ruin, Fines, Imprisonments, Smithfield Fires, and Bloody Inquisition*, must all be charg'd at the foot of this Account.

It is very strange that Christians will not be content with the *Impositions and Acts of Uniformity*, which God, the Holy Jesus and his Apostles have provided. *Hast thou Faith?* (saith the Apostle) *have it to thy self*: Hast thou a Ceremony thou art fond on? it may be good, it may be bad, make much on't, keep it to thy self; to thine own Master thou standest or fallest.

We have general Rules, as to honour God with our Substance or Estates in Works of Charity, which is the greatest Thing in Religion, and without which all thy Faith and Hope is nothing, as saith St. Paul; or is a dead Carrion, as saith St. James, because Charity, the Soul of Faith, is departed, when thou evidences thy Faith to be a nothing Faith, a dead Faith, by destroying Charity, in killing and imprisoning thy Brother for Faith's sake; and perhaps thy weak Brother, for whom Christ died, through thy Im-

positions, and Penal Acts of Uniformity; Acts that are not only mischievous in breaking the Peace and Unity of Brethren, not only uncharitable in beating thy Son, or thy Brother, because he is blind; restore him to his Sight, in the Spirit of Meekness, is the Apostle's Rule, blows will never cure his Blindness.

Besides, *Uniformity* is an unnatural, impossible, and therefore an irrational, wicked, and vain attempt: Go, teach God to make a new Heaven, with Uniformity of Stars, and Skies spangled uniformly, they are now all of different Forms and Features: Go, teach him to make Men uniform, they are all now of different Forms and Features: Go, teach him to make a new Earth, and set a new Face on it; the Landskip now looks so much the more lovely by the Variety which God and Nature seems to delight in: And wilt thou (thou silly Ceremony-Monger, and Projector) be wiser than God?

If thou hadst seen our Blessed Saviour sometimes stand and pray, sometimes kneel and pray, sometimes lie on a Bed or Couch, and eat the Holy Supper; sometimes fall upon his Face and pray; if thou hadst seen this variety, thou wouldst have excommunicated him, then Capias'd and Jayl'd him, if thy fierceness had not kick't him, and spurn'd him up, hadst thou but had an Act of Uniformity to back thee.

We are bound to honour God with our Substance, in Works of Charity (the greatest Duty); but how much, when, and how, in particular, is left to the discretion and liberty of every Man, no rule of Imposition is or can be made about it.

We are obliged to honour God with our Bodies, the least thing in true Worship, (for bodily Exercise profiteth little) but how much, when, and how in particular, is left to the discretion and liberty of every Man, no Rule of Imposition is or can be made about it.

Then,

Then, you'll say, *the Church of England was mistaken* in one of her XXXIX Articles, that says, *The Church has no Power to appoint Ceremonies*: And also the King and Parliament were mistaken in *the Act of Uniformity*, that enjoins all Bishops and Clergy-men, on pain of Deprivation, to *subscribe, assent, and consent* to all and every thing *as true*, which is contained in the Common-Prayer-Book.

Here is a *heavy Charge*, Convocation-House, and Parliament-House, both upon my back; but come, *one at once*, and I'll deal with them both, one after another, as well and as fast as I can.

First then, I say, in general, that any Decree under Heaven, that is either unlawful or *impossible to be obeyed*, is not at all Obligatory: This is so plain, that it needs no further Proof, it is like the Light of the Sun, *self-evident*; if the *Sunshine*, no Man doubts it, but he that is *blind*, or *winks* on purpose, lest he should be *convinc'd*.

And as to that Article, *viz. The Church has Power to enjoin Ceremonies* — it confounds all the *Ceremony-mongers* amongst us. And in all my Travels, Reading, and Discourses, I never met with any Man, *Bishop*, Priest, or *Lay-man*, that ever did, could, or durst explain what is there meant by *Church*.

If it be taken for *the Clergy*, either in (or out of Convocation or Synod, *viz.* That they have of themselves a *Jus Divinum*, a Divine Right, to enjoin Ceremonies to the People of *England*, they all incur a *Pramunire*, that claim *such a Power*, and justly, for they thereby set up a *Legislative Power* independent of, and distinct from the King and Parliament, (the only Legislators) and is of *most pernicious Consequence*, and found to be so in all Ages; And by the Statutes of *Provisors* (made both by Popish and Protestant Kings and Parliaments) condemn'd as most pernicious and insufferable, by invading the
only

only Legislative Power, (King, Lords, and Commons) *the great Fundamental* of our Government, and setting up a Thing called *A Church, Independent* of, and equal with, or above the *State*, and *bearding* the State, if it be so bold as not to please them, or should *dare* to displease them. Better it is, *not to be a State*, than such a *pittiful State*, at this precarious rate, *that dare not* but be Priest-ridden: Noble Ancestors, in Popish Times, *scorn'd the Motion*, and were *true English-Men*: This distinction of *Church and State*, is a Popish and Pernicious Distinction; two higher Powers is one too much.

But if by *the Church* in that Article, be meant, the *King and Parliament*, (the Representatives of the whole Body of the People) the Convocation and Canon-makers will by *no means acknowledge* that; for *that* makes them Cyphers, and (as many People account them) *useless Tools*: And never did King and Parliament (*neither*) make *Laws coercive* in Matters of Religion, or *Uniformity in Religion*, but Confusion, *Divisions*, Schisms, Tumults, Sedition, Blood, Ruin, and *Civil Wars*, were the *dismal Consequences* in England; whereas there would be *none of these*, no Dissentions, no Penalties, no complaining in our Streets, if the *Legislative Power* (unsuborn'd by Priest-craft) *make no Laws* but what are *proper for their cognizance*, and for the Peace, *Welfare*, good Manners, and *good abearing* in the State: And then, where there is *no Law*, there can be *no Transgression*; and those odious Names of *Dissention* and *Sedition*, *Conformist* and *Nonconformist*, will find an *eternal Grave*.

I'll give but one Instance in that same *Act of Uniformity*, which requires all Clergy-men to give their *assent and consent to all and every thing* (for Truth) which is contained in the *Common-Prayer Book*.

But,

But, who made the Kings and Parliaments of *England Infallible Popes*, since Church of *England* confesses *she may Err*?

And how irrational and *unaccountable is it* for Men that *confess* their Ignorance, and yet with the same Mouth will so vote a Law, or Imposition of their Sense in Religion upon all Mankind under their Jurisdiction? *For ought they know*, they may command and enact that *all Clergymen shall Assent* in their Judgments, and *Consent* in their Wills, to a palpable Error, Lie, or Untruth; or else, take their choice, to starve, lie down and die; for Farm they may not, Thrash they cannot, and if they Beg they are sent to *Bridewell*.

And this is our very Case this Day; We may not chuse what Chapters for *Lessons*, what *Collects*, *Epistles* and *Gospels* we list to read, but, *must* read those that are appointed for the Day: And the last Year they were *all falsely appointed*, or else those words in the Common-Prayer Book are *false*, that fixes and ascertains *Easter Sunday*, (the *Era*, or beginning of the Account, whence all the *Lessons*, *Collects*, *Epistles* and *Gospels*, are computed, nominated, and appointed.)

But *that* is not only *silly*, and uncertain, but *false* and *contradictory* in the Common-Prayer Book, and therefore *both* the said *Era's* cannot be true. As for Example, by one *Common-Prayer Book Rule*, the last *Easter Sunday* should have been kept upon *April 8*. because *Easter Sunday* (whence all other *Feasts*, *Lessons*, *Collects*, are computed all the Year after) is always the first *Sunday* next after the first *Full Moon* which happens after *March 25*. which was *April 8*. last past: But by another Rule in the *Common-Prayer Book*, it was (and so we kept it) upon *April 15*. last past.

They

They *cannot both* be true, but one of them is a Mathematical Untruth, (and which no body can deny); yet Bishops and Curates must *all Assent and Consent*, that this Falshood is a Truth, (and such a Falshood it is, and of so evil Consequence, that) it makes a blunder, and confounds all our wise Methods of Uniformity in *Common-Prayers, Epistles, Gospels, and Lessons*: And if we do not confess and subscribe that this Falshood and Untruth is a Truth, then *starve and die*.

I can give *several other Instances* of our irrational Doctrine and Discipline, but I am loth to offend, let them even go on, they'll give me but little thanks for my pains *already*; but, I thank God, I do not find the *fault*, to *expose it to shame*, but to *cure it, I know how*: And, *let me tell you*, it requires some skill in the Cure. Why may not Lightning sometimes come from a black Cloud? and a dull By-stander see better sometimes, than he that plays? Some part of that Seven-hill'd City (*Rome*) is scituated in a *Vale*, as well as *Westminster-Hall*; and therefore no wonder if sometimes *both of them* be in a *Fog*.

And if it *abate* the proud, pragmatrical, imposing, self-conceited, dogmatical and imperious Spirit, that confounds the whole Creation by Methods and Aims of *Uniformity*, *point-blank against* those different Measures of God and Nature, it is well.

C H A P. III.

Concerning Bishops.

WHat I am going to speak concerning Bishops, may the more favourably be received, because so contrary to *self-Interest*, the worst of *Evil Counsellors*.

For

For why may not I (as well as any other) live in hopes of a pair of Lawn Sleeves, rightly put on, since nothing else keeps me from making as good a Speech in the House of Lords, as that which of late was only a Speech without Doors; and proves so genuine and well aim'd, that all of it is (now) a Speech within Doors. However I could serve as well as the best, to make up the number of the Yea's or No's: And that's all the wise Speech that some Men ever did make: (I do not say) that ever they can make; for the more frugal any Man is, and the less he spends, the greater is his Stock.

But if I had been so hasty as to bespeak the Lawn Sleeves, this Sheet (that I am going to write) will spoil all my finery. And certainly there cannot be such a Fool in England, or the World, as to think that the King's Letters Patents, or Conge de Sayer, can make the Baronet or the Bishop, a Linguist or a Learned Man, (except he was so before) though usually the Vulgar are of Opinion, that if a Bishop, or a Lord says it, writes or preaches it, O Heavenly! because O Earthly! and is a Judgment as preposterous as that Action of the Orator, when pointing to the Earth, he declaim'd—O Cælum!

But, it is a received Maxime, — No Bishop, no King: I know not who invented it, but it may be true, in some sense; but it is false, if it be meant — no Rich Bishop, no King; for that the Rich Bishops were so Rich, that what with the Hank they got upon silly Mens Consciences, and the Interest that their Lands, good Leases, and Dependencies, their Tenants, Servants, and Friends, they were so prevalent, when united, that, when our Kings have (sometimes) been so hardy and bold as to displease them, they have either taken the Crown from his Head, (as the Rich Bishop of Winchester unking'd his Brother King Stephen) on whose Head that Nimrod of a Clergy-man had, without any right, clapt
it

it on; and upon displeasure, the Bishop chiefly *un-king'd* him again, and (in effect) spurn'd it off, as *Pandolfus* the Pope's Nuncio did the Crown off King *John's* Head, which lay groveling at his Foot, whilst the proud Prelat put it on: and to shew the Ecclesiastical Insolence of some Lawn-Sleeves, he *up with his foot*, and kick't it off from the King's Head.

So that—no Bishop—no King (*Stephen*, or *John*) and a Bishop—no King (*Stephen* or *John*); for that Rich Bishops, like other Rich Lords, are a Strength to the Crown, when it does not displease them; and on the contrary, have been too great and dangerous when controul'd, growing musty and morose; a King had as good be a Slave in *Turky*, as to be at the Mercy of such Popish-like Ecclesiastical Pride.

Nay, did not the very Dean of *Westminster*, and the Arch-bishop of *York* chiefly, though with others bandyed, make the Reign of *Hen. 4.* and *Hen. 5.* very uneasy? For which Cause the wise King *Henry 7.* invented a way to pull down the Stomachs of the great Temporal Lords with their own Hands, by enabling them to alienate and sell their Lands; of which many were so glad, that it was the first Bargain they would make, to chuse; away runs the Foot-man for the Usurer and Scrivener, who were as glad to buy as the other to sell, when both sides are willing, the Bargain is soon struck up, and Time was unwing'd till the Entail was dock't.

Then his Son, *Hen. 8.* he reform'd the Clergy with a Witness, and pocketed up the Reformation by Act of Parliament; and excluded from the house of Lords, all the spiritual Lords Abbots, and put their Lands in his Pocket by Statute Law. *Edw. 6.* and *Queen Elizabeth* were his own Children too; for they, and their wise Counsel, finding, that though the *Spiritual Lords Abbots*, were excluded the
House

House of Lords, yet the *other Spiritual Lords* Bishops were so proud sometimes, and high, that no Body could imagine them to be the *best Disciples of Christ*, who was meek and lowly; therefore *Edw. 6.* took at once from the Arch-bishop of *York*, about 37 great Mannors, and were annext to the Crown; and Queen *Elizabeth*, amongst other things, took all the Lands belonging to the *Prince Palatine of Ely* (Bishop), (in the Vacancy) and gave 2000 *l.* to be paid out of the Exchequer, Annually, a sufficient Competency, and an Iniury to no Man, for the Bishoprick was in *Abayance* (as the Law calls it) in *nubibus*, it being in *posse* any bodies, but in *esse* no bodies. So that I also am so much a Friend to that Proverb — *No Bishop no King* — and so very much a Friend to Bishops, that where there is one now in *England*, I wish there were twenty; and as old as I am, I hope to live to see it: and yet not take one Farthing from the present Incumbents, nor in the least diminish the vast Revenues and Grandeur of, my Lords, the Bishops that are in possession; let them keep it (I say) till they die; and die they must, and then their Bishopricks being vacant, (by Death however, if not sooner justly forfeited) it will be no Injury to any Man, to share out and divide the vast Incomes to many Bishops, who must take the pains, and perform the Work of a Bishop, in their proper Persons, which is now done by Proxies, Sureties, and *Implicite Faith*.

And, I doubt not but that all my Lords the Bishops would be of my Mind herein, as to the Work of a Bishop, which they themselves, and all English-men, find to be so great a Work, and a Burden so much too heavy for any single Shoulder, that they are forc'd to perform the great Acts of a Bishop, in Ordinations, Confirmations, Excommunications, Absolutions, &c. only by Foppish as well as Popish-like *Implicite Faith*, seeing with other Mens Eyes, and hearing with

with other Mens Ears, that it is no wonder that they err so often.

Oh! but the Wages then must be divided, as well as the Work, Flesh and Blood cannot bear this Doctrine.

No, it cannot; therefore *Flesh and Blood cannot enter neither into the Kingdom of Heaven*: But a Bishop of all others, ought not to consult with *Flesh and Blood, and self-Interest*, which above all things in the World daes bribe Mens Judgments, that they cannot because they will not give their Assent and Consent to so great a Truth.

King Charles I. was tenaciously in love with Bishops, as now in England constituted, even to death, so great was his Opinionatree in the Case; and yet he says, they were not Bishops *Jure Divino*, by Divine Right, and yet neither *contra Jus Divinum*: But, I think quite contrary, viz. that there is nothing in Scripture more plain, than that the Bishops in England, now constituted, are contrary (absolutely contrary) to *Jus Divinum*, or Divine Right; so far as they act like Novices in Implicite Faith; 1 Tim. 3. 3. A Bishop must neither be a Novice, nor given to filthy Lucre. For any Boy-Bishop, any ignorant and unlearned Bishop is as good as the best, in those Acts of Implicite Faith; any Novice can see with other Mens Eyes, and hear with other Mens Ears; any Novice can (the greater Novice the fitter too) believe as others believe, without any other Reason. Therefore, since the Holy Scripture says, a Bishop ought not to be a Novice; if he be a Novice, that sees but by Implicite Faith, then tell me, (count them if you can) How many Novices have we in England that do all their greatest Acts by Implicit Faith? This is as bold a Stroke, you'l say, as ever was; and yet not a jot too bold to strike at so Grand, so Popish, so Popish a Folly, as Implicit Faith: by which (it must be granted, and cannot be denied) our

Protestant

Protestant Bishops do all their mighty Businesses; and is the cause of such a contemptible and ignorant Clergy, ill-grounded *Excommunications and Absolutions*, and *Capias's* thereupon; and such unscriptural, irrational, and blind *Confirmations*, perswading the Ignorant that they are fit to receive the other *Sacrament* of the Lord's Supper, when they know nothing of the Creed; and sometimes were never listed or matriculated into Mother-Church by the *Initiating Ordinance* of Baptism.

But that is the Fault of the *Person*, not of the *Constitution*; If that were true, it might be amended; but it is false, for it is not the Fault of the Person only, but the Fault of the Constitution, which obliges no Bishop in his Office, and performance of these great Episcopal Acts, but only to the knowledge of a *Novice*, or *Implicit Faith*.

Nay, if our Constitution did oblige him, it would oblige him to *Impossibilities*, for his Work is more than any Mortal can perform in *propria persona*; and the great charge of *Souls* (which he takes upon him) more terrible, (if his Conscience be awake, or not brib'd with the Wages, it must be sensible) that no Piety, Parts, or Prudence can possibly discharge, except as now, by *Implicit Faith*, which any Boy, or Child, or Novice can perform as well as the best.

It was Covetousness therefore, and Ambition, that first made Bishopricks so large (for the sake of making all the Bishops Lands therein one Man's *Monopoly*); and also made Bishops Consciences so large, as to gape and swallow all, the relishing Bit was so gustful and grateful to a greedy-Gut; but from the beginning it was not so.

Now every County must have a Bishop, nay, sometimes two, or three, or four Counties will scarcely hold one great Bishop; nay, to them too must be added sometimes a *Rich Deanery*. Is it not strange that a Bishop should be a *Deacon* again, for the Mo-

ney fake, and a *Parson* again by *Commendum*, for the sake of some bulky *Parsonage*, like *Wiggin* in *Lancashire*, in *Commendum* held by *Dr. Cartwright* Bishop of *Chester*, now advanc'd to be a non-such Protestant Reader in Popish *France*, and Curate to a Popish Prince in the Protestant Chappel in the Castle of *Marli*.

And I am perswaded they will have the Grace to blush, if it do not also make their Hearts ake before I have done, at the horrible Burthen they have undertaken, which the Shoulders of the strongest and ablest Apostles of Christ never did or durst venture to take upon themselves; no Mortal ever did or can discharge it, but in this Novice way, by Proxy, or blind Implicite Faith; God (in his Mercy) forgive them, they know not what they do.

Philippi, (nay, *Jerusalem*) a little scanty City, not so big and Populous as *Colchester* by half, and yet had several Bishops at a time therein; *Philip. i. i. To all the Saints which are at Philippi, with the Bishops and Deacons.* How many Bishops of *London*, at this rate, must there needs be in *London*, not to mention the three Counties of *Hartford*, *Essex* and *Middlesex*, into the bargain.

Ay, but the House of Lords will not hold so many Bishops.

No, I grant! There are Bishops enow there already, as some have said, and angrily grudge that we Clergymen (who are as much represented in the House of Commons as any Commoners in England, and make as great a bustle at an Election of Members, to get Men for our turn) should also be represented in the other House, which no other Commoners are; and that my Lords the Bishops are tried by their Peers, that is, by their Equals, Commoners, but the Lords are *Conciliarii Nati*: It is part of their Inheritance to be the King's Coun-

Counsellors, and a Seat in the House of Lords is part of their Estate and State. But *such Men talk* like those that say, that we had English Parliaments before Bishops and Abbots sate in the House of Lords, and many Statutes (the Judges say are good Law) tho' made (in several Parliaments) *excluso Clero*, the Lord Bishops and Lord-Abbots being shut out of Doors, and not permitted into the House of Lords; nay, the Lord-Abbots that had as good and as ancient Right to sit in the House of Lords, as Lord-Bishops, are long ago, and to this day excluded? Notwithstanding my known Devotion to my Lords the Bishops, (I confess) I have not skill enough to answer such Reasons and Records; It behoves them that have more Wit, and are more concern'd than I, to give this a Rational Answer; I confess my Ignorance, but my Devotion, to them is well enough known.

And I cannot deny, but that *Bookish-men* (as my Lords are bred) and usually Fellows of Colleges (by that State they take upon them in the College) all but themselves *going bare to them*, if they do but see them, at the further end of the Court, *let it Hail, Snow or Blow*; This inclines Men to be *pedantickly proud* ever after (I knew it too experimentally) being made a Fellow of *Gonvill and Caius College in Cambridge*, when I was but *Junior-Bachelor*, and not 19 Years of Age) till Travail and Experience in the World (which all Bishops have not) *refines this Insolence*, and makes it more sociable and complaisant.

But let no Man envy the Liberality of our Ancestors, in endowing the *Bishops and Universities* so plentifully: a few that are truly worthy and Learned Men may well compound for the generality of a contemptible Clergy, that would not have been so truly contemptible, but that my *Ceremony-monger* in bad Reigns got possession (too often) of the

Steeple (the loftiest Piece of the Church) by Popish-like and Foppish Ceremonies; and then it behov'd him to *keep open* the Door by which he enter'd, *to such (only)* as were like him, and followed his Steps, and exclude all others to his uttermost, whose Vertues and true Learning must necessarily (if set near him) *ruddy his Cheeks*, and make him blush for shame.

But crafty young Lads finding *that easie way* to the Wood, and that it was more easie and profitable to go to a Dancing-School, than to the laborious Schools of Worth, and Crabbed Learning, *to which* it is so difficult and so unprofitable (as times have been) to bend the mind; and also so very facile, honourable and beneficial to bend his Body, in silly Cringings and Bowings; *farewell Books*, saith he, *and dry unprofitable Studies*, I'll go to the *Ecclesiastical Dancing-School*, and commence Doctor *Ignoramus*.

Hence it is, that *our Wise Men of England* have made our English Bishopricks out of two poor words in *Tit. 1. 5. κατὰ πόλιν*; ill understood; *in every City* making Elders (or Bishops) saith *St. Paul to Titus*, as I have appointed thee; *κατὰ πόλιν, in every City*.

Thence it is, that such a pother was made to make such a little Town (as *Carlisle*) a City, for why? *Forsooth*, and *Colchester* an *Ancient City*, and twenty times bigger than *Carlisle*, to dwindle to a *Village*, for why? *Forsooth*?

Because every *Bishops See* must be a City, (*κατὰ πόλιν*) and but one City in a Bishoprick, and therefore little *Carlisle* must be a City, and *Colchester*, which *to my knowledge* is Ten times bigger, and Forty times more Rich and Populous, must dwindle from a City, as *Anciently it was the only City of Essex*, and why?

καὶ πόλιν has done its business, City and Bishopricks must be Convertibles, and *London* being the greater City and Bishops See, or Seat, *Ergo*, &c. *καὶ πόλιν* which, (I confess) *Origen* (lib. 8. contra *Celsum*) does Paraphrase, *ὡς ἰκάνη πόλιν*, much like *Chrysostome* *καθ' ἰκάνην πόλιν*. (1 *Tom. Homil.* 1) in every City; (thus the Lifeless Feather of an Eagle consumes all Feathers that are near it, and in the Nest) whereas not only the best Greek Authors, but the Holy Scripture, confounds the word *κώμην* and *πόλιν*, a Village and a City, in several places, both in the Old and New Testament; as for Instance (in 1 *Chron.* 4. 32) their Villages (*Eram*, &c.) were Five Cities.

So in the New Testament *St. Luke* calls *Bethlehem*, *πόλιν* the City of *David*, (*Luke* 2. 4.) but *St. John* calls it *κώμην*, the Village of *David*, and I'll call *Bethlehem*, as I'll give *Colchester* a Name too (why not? Since I have help't to Christen a great part of the Town these Seven and Twenty Years) *κώμο πόλιν*, a City-Town, though the Bishops See or Seat at the great City of *London* has taken its good Name from it most Scandalously and unreasonably to give it to little *Carlisle* for the sake of *καὶ πόλιν* a word, the Ceremony-mongers never right understood, they were so busie about Ceremonies they had no more leisure to understand *Tit.* 1. 5. than *Phil.* 2. 10. both of them falsely interpreted, and the latter falsely construed, and falsely Translated, either through ignorance or fraud, to make room for a Nonsensical Ceremony.

There were 1000 Bishops in *Armenia*, says *Baronius* (*ad An.* 1145.) And *Justinian* the Emperour (*Petravon*, and *Novel.* 31. c. 1.) says, there were but Twenty Cities in *Armenia* in his time, and they have decreast ever since; how could 1000 Bishops then Sit in Twenty Cities, except there were many Bishops in one City, or many Bishops in Villages and small Towns?

Nay,

Nay, to go no further than *Ireland*, St. Patrick Founded there 365 Churches, and as many Bishops, saith *Nemius*, and also Bishop *Usher* (late Primate of *Armagh*;) and yet there never were 365 Cities, and now but Nineteen.

In St. *Augustin's* Time there were 900 Bishops in *Africa* (*August. Tom. 7 de gestis cum Emerit.*)

And (yet) not half so many Cities, and many of the Cities in St. *Augustin's* Time were Heathens; nay, the Inhabitants of the famous City in *Syria*, called *Heliopolis*, were all Idolaters, τὸ ὄνομα χριστοῦ (Theoderet lib. 4. c. 20. *Eccles. Hist.*) τὸν ἐνοικητὴν ἐξ οὗ, not a Man of them would bear (saith Peter of *Alexandria*) the Name of Christ.

And yet there was then a Bishop of *Heliopolis*, says Bishop *Eusebius Pamphilus* (vit. *Constantine* l. 3. 5. 6) a Bishop, that had a Flock like that of Bishop *Mills*, in *Arabia*, who had not got one Convert in his City, nor any thing else but blows (Sozom. l. 2, c. 12.) these two Bishops had fewer Souls by Seven in their Dioceses to Excommunicate than Bishop *Ifchyras*, who had but just Seven, whereas our Diocesses are as much too big, nay, Monstrously too big, as the other too little; Is there no measure in us? No Medium? No middle way for true Vertue, which always sits Enthron'd betwixt the two Extremes?

In Gospel Times, the Bishops were chosen by the People, and most Voices carried it for two, of which God chose one by Lot, the Lot fell upon *Matthias*; and 260 Years after (*Cyprian* tells us) that all the People, (that is) the Majority consented, or else no Bishop was chosen (*Cyprian* l. 2. Epist. 5.) Convocat a plebe tota & de Universa fraternitatis suffragio, and *Cecilianus* was chose Bishop of *Carthage*, totius populi suffragio, Optat. lib. 1. by the general Vote of the People. No man was Excommunicated, (*Cyprian* lib. 3. Ep. 14) nisi causam acturus apud Universam plebem? Not every sneaking Register and peaking Surrogate could send

send a Soul to *Satan*, for refusing or neglecting to give the *Knave a Groat*, or the like; brave Ecclesiastical Discipline of Church of *England*! It is just so in *Spain* and *Portugal*, but not so bad as here in our (said to be) *Reformed Church of England*; Reform'd? In what? Oh! the Service Book is in English, and made intelligible by the Peoples alternate babbling, like those illegal, irrational, and unscriptural *Mock-songs* of the Singing-men, and Singing-boys, to feed which *Mouthing Tribe*, so vast an Income is Yearly thrown away in Cathedrals, that would easily supply (together with Sleepy Prebendaries when Vacant) all the scandalous Livings in *England*.

For what Heart can a poor Minister of Twenty or Thirty pound *per annum* have to Study? (a Carpenter Journeyman has more) besides out of that, Synodals, Procurations, First Fruits, Tenths, Delapidations, Repairs, Poor-Rates, Arms, Assesments and Taxes, besides a great deal of Money most unconscionably to the Rich Bishop or his Secretary for *Ordination*, Seven or Eight pound more for *Institution* to the Bishop, then to the Rich *Arch-deacon* for *Induction*, &c. though he seldome or never stirs one Foot about it, but he and his Register agree to Pocket up the Money, these charges Preliminary must be paid out of the poor Pittance, and Trade he cannot, Farm he may not, nay, Begg he may not; Starve he may, except his great Task be to Study how to get Bread, Drink and Cloaths, and how to keep out of his Creditors Clutches, Serjeants and Bumbayliffs; This is his greatest Study and closest concern; If he can spare a Six-pence or two to buy a Printed Sermon, his Study has Books enow; whilst the Lazy Fat Prebend and Ceremony-monger, with two Livings, a Prebendary, or Deanery, and Arch-Deaconry, and two or three more (unseen) Incomes, Advantages and Pluralities, Drinks Wine in Bowles, and is not affected with the affliction of *Joseph*, but is as

Red in the Gills as a Turkey-cock, or *his Scarlet-hood*, ever since he was made Doctor by *Mandamus*, or the *Morrocco Ambassadour*.

Vertue and Learning always Shoot low, if there be not some high and glorious Mark set to aim at? Never greater Warriors in the World, nor more Successful than the Old Romans: *Why?* They were *not so big* as the *Gauls*, much *less* than the *Germans*, nay, *less* than little *Don Diego* the *Spaniard*; yet Conquer'd them all, *wherefore?* The Historian tells us, *by the great Triumphs*, Privileges and Rewards they gave the Emperours or Generals, *with all his Soldiers*, which made them *Fight like Mad*.

This is certain; Would you have a good Army? *Pay them well*: A Learned Ministry? *Pay them well*; but do not permit (as in some Fish-ponds) Ten or Twenty great Jacks to devour all the small Fry: Yet *too great Preferment* breaks a good Back by overloading it; A Scanty mean, Presbyterian level of Preferments, makes Scanty and mean Scholars, (for who will mend his pace and pains, when fast or slow *is all one*, all of a price, all of one Reckoning?) And poor Scandalous Livings must make a poor and Scandalous Clergy, and reduce us again to *Barbarism*.

How would *such a Primitive* Episcopacy as I have shown here, Reconcile the difference betwixt *Presbyterians* and *Episcoparians*, and so truly Construe that Saying of *Jerom* (*Epist. ad Evagrium*) *I know not what a Bishop has more than a Presbyter, except Ordination*; which is by our Bishops (for want of Numbers) now performed by the laying on of the Hands of the *Presbytery*, in Conjunction with the great Bishop, who yet knew no more of the matter, *as to the Fitness* of the Person Ordain'd, than the Bishop himself, *viz.* by *Implicite Faith in oculo Episcopi*, called Mr. Arch-deacon, or some Surrogate (as is usual) in his Room.

The

The Apostle *Paul* from *Miletus* sent to *Ephesus*, and called the *Elders* of the Church (*Acts* 20. 17.) which are there called (*ver.* 28.) *Bishops*.

Nay, Mr. *Mede*, (in his proof for Churches, in the Second Century) Evidences, That no one Bishop had more than one Altar, and that one Bishop, and one Altar were Correlates.

But Pride, Avarice, and the Pope (first) made one Bishop serve many Altars, by Curates and Journey-men, and in requital they made the Pope, The one great Bishop of Bishops, (*Pa-pa*) as every bulky Bishop is usually Styled in our Ecclesiastical Histories, a Pope, *Pater Patrum*, nay, the Pope himself called our great Bishop of Canterbury, *alterius orbis Papa*.

And Mr. *Fuller*, a great Friend to our Episcopacy, Confesses, (in his History of the Holy War, lib. 2. c. 2. p. 45, 46.) that Bishops were set (of Old) too thick for all to grow (Tall, and to such a Height, as now) and *Palestine* Fed too many Cathedral Churches to have them generally Fat: *Lidda*, *Jamnia* and *Joppa*, three Episcopal Towns, were within four Miles one of another, and surely many of their Bishops (to use Bishop *Lanham's* expression) had high Rack's, but poor Mangers; (Ay! this alone will breed the quarrel against all that I have said; my Lean Project Starves greedy Avarice, that will be ready to Eat me for my pains; well, *actum est de Episcopatu meo*, this is not the way for me to get a pair of dainty Lawn-sleeves;) I have Read my own doom, and may use the Words of Bishop *Chrysostome* upon *Heb.* 13. 17. ὁ γὰρ ἐπίσκοπος οὕτως ὡς ἑαυτοῦ τὸν θυμὸν ἔχει. The fear of that threatening (as they that must give an account) makes my Soul to Tremble continually: And the Pious Learned Bishops will thank me heartily; and those that are otherwise may Live to amend: Here has been a sad do with some of them in this poor Kingdom, and all to keep up that Ecclesiastical

ecclesiastical Grandeur that God never made; which makes *Chrysostome* say (in *Heb. Homil. 34.*) I wonder how it is possible for a Bishop to go to Heaven, or to be saved.

Read Seriously his Homilies, in *Tit.* in *Act.* in *Heb.* and if thou hast not Grace, thou art not fit for a Parish-priest; to whom Bishops allow no part of Discipline or Government, they are only to Feed, not Rule the Flock: But the Learned *Fuller* proceeds — (after this Interruption) ‘ Neither let it stagger the Reader, if in that Catalogue of *Tyrius*, we light on many Bishops Seats, which are not to be found in *Mercator*, *Ortelius*, or any other Geographer; for some of them were such poor places, that they were ashamed to appear in a Map, and fell so much under a Geographers notice, that they fell not under it: (*No, but as little as it is (pace tua*, quaint *Mr. Fuller*) *it is a great Bull*) for in that Age Bishops had their Seats at poor and contemptible Villages.

The Apostles, *Paul* and *Barnabas*, Ordained Elders, (Bishops) in every City, at *Antioch*, *Iconium*, *Derbe* and *Lystra*; the three last are there called Cities, *Act. 14.*

Antioch was a great City, the Third in the World, but in that almost all the Christian Inhabitants could Meet together in one Place to hear a Sermon, *Acts 13. 44.* And *Iconium* was but a small Village, says *Strabo*, l. 12. *πολιχνη*, or *πολιχνη μικρα*: And *Derbe* only a Citadel in *Isauria* and *Lystra*, only *κωμην*, a Village in *Isauria* too; And, as for the Names of Bishops and Presbyters, or Elders, or Aldermen, they are in holy Writ indifferently used, to Signifie one and the same Grand Seignior: Why are the *Arrians* so Condemned by the Orthodox, (as *Thoder. Synod. ep. l. 2. c. 8.*) for not being contented with small Bishopricks, and no bigger than a Bishop might superintend in his own Person, if Rapin be no Sin?

It

It never was a good World, since the Clergy and Layety drove on two several Interests, and two Bodies distinct, and made the Church *one thing*, and the State *another*; If the Clergy endeavour to keep the People in Subjection, and under their *Girdle Canonical* by Impositions, Canons, and Acts of Uniformity, endeavouring to *Lord it over* God's Heritage the *Laiety*; no wonder, that they struggle for Life and Liberty, and that the *Feuds* and Animosities betwixt them are *Immortal*; but they would *Die, Cease and Decease*; if Clergy-men Studied to *restore Sinners* and Erroneous Persons in the *Spirit of Meekness*.

Ay, but the obstinate *will not so* be restored; then, *let him alone*, perhaps he knows *more than thou dost*, that art his Teacher; However, to *his own Master* he standeth or falleth, and thou by giving him *Warning* hast *Deliver'd* thy Soul, as to matters of Faith and Opinion; but as to *Evil Works*, that is the *Magistrates Province* and Care to *Correct* and Punish.

But if we cannot fright our Parishioners, they will not *Care* a Pin for us.

No? (you should say) They do not care for you, nor love you, because you are such Scare-crows, and Bug-bears, that would be; If they *fear you only*, they'll *never love you*: Do but thou Labour diligently in the *Word and Doctrine*, and fear not, but that *all good Men* will give thee of all Men Living (as the Apostle says) *double Honour*, which is due to a *Ruling Elder*, much more to the Ministers that Labour in the *Word and Doctrine*; though with us, (quite contrary to Scripture) The *Ruling Elder* (or *Bishop*) is the *Man of double Honour* amongst us, and the *Pastor*, or *Teaching Elder*, must scarce keep his *Hat on*, in the Presence of the great *Ruling Bishop*, to whom the Apostle indeed Commands us to give double Honour, but more especially to the Ministers or Pastors, that Labour in the Word and Doctrine:

trine: Those are the most Honourable, the most Reverend *Jure divino*, if you believe the Holy Scriptures. But Fops mind chiefly *who* speaks, not *what* is spoken, if it be *the Word of a Lord*, it is with them more valued and obey'd than *the Word of the Lord*. These are unjust and corrupt Judges; but, I will not Punish them, (if I had Power) as King *Cambyfes* did one of his unjust Judges of the *Kings-Bench*, viz. pull'd his Skin over his Ears, stuff it with Straw, and there Hung my Gentleman over the Bench, *in terrorem*, that other *Tresilian's* might learn to beware of undermining (the chief Pillar of any Government) the Fundamental Laws.

Since therefore, to give a *Ruling Elder* or Bishop more Honour than a *Pastor*, or good *Preasher*, is expressly against Holy Writ, (as aforesaid) look you to that; but that great Scripture, which they bring to prove, that every City had a Bishop, and but one Bishop, and every Bishop had but one City, you see, by what has been said, both these Assertions are (sufficiently prov'd to be) false: Though we had no other Instance than in *Tit. 1. 5.* For this Cause left I thee in Creet, to Ordain Bishops, *ἵνα ὁρίαν* (that is) *ἵνα ὁρίαν*; Creet is an Island that had in it a Hundred Cities, and was therefore called *ἑκατόμη πόλις* in the Reign of *Leosophus* the Emperour; and Anno 880. there were but Twelve Bishops; but at that time, why should we imagine that they were all Christians? When the Third great City of the Empire *Antioch*, where Disciples were first called Christians, and bigger than any City, except *Rome* and *Alexandria*, yet had no more Christians in it than one Church will hold, *Acts 13. 44.* Nay, *Jerusalem* (where our Lord was Crucified) had so few Christians Forty Years after, at the Destruction thereof, that all the Christians being Warned by God to depart, did depart to *Pella*; a poor little Village, says *Eusebius* (*lib. 3. c. 5.*) held them all.

But,

But, we will take it for granted, that *Titus* Ordain'd in every City (in the Island of *Creet*) a Bishop, namely a Hundred: And, which is not at all likely, that all were Christians (for till *Constantines* Time, one Church held all the Christians in *Rome*; and one great Church in *Alexandria* held all the Christians there, as their Bishop *Athanasius* gives an Account in his Epistle to *Constantius*, the Son of *Constantine*) yet *Heylin* in his *Cosmog.* p. 263. says, There are in *Creet* but Two Hundred and Seven Parishes; then by that account the great Bishops will get but a Plurality, Two Parishes for their Diocesses.

And ever since, that Bishops first Monopoliz'd so many Parishes, All under their Ecclesiastical Government, there has been no Ecclesiastical Government at all, but a Meer Anarchy and confusion, as at this Day, and has been the occasion of setting up so many Independent Churches, to take care of themselves and one another, for whom the Ruling Bishop could not possibly take care; Engrossing all Government, we have none at all, but some silly face of it, in a poor Surrogate and Register, that minds little else than to Finger the Pence, and Shear the poor Clergy and Church-Wardens Twice a Year, in Visitations, &c. Deliver your Purse; Poor Sheep escape better than we, they are Clipt but once a Year, and the Master that Feeds them has the Wool, but they that Shear us poor Lambs, take our Wool, but Feed us not; they have it for nothing, and their great Revenues will not satisfie, but (as I said in my Naked Truth) Is it not a Sin for a Rich Man to Rob the Spittle?

Let such Hard-hearted Clergy-men, who have such exceeding many Flocks and Herds, Read their Neck Verse, 2 Sam. 12. 5, 6 In *Nathan's* Parable of the Lamb, and the Sentence.

And *David's* Anger was greatly kindled against the Man, and he said to *Nathan*, As the Lord Liveth, the Man that hath done this thing shall surely Die; And he shall

shall restore the Lamb four Fold, because he did this thing, and because he had no Pity.

And, what do they Visit for? To see that all be Uniform; Pish! it is not to be done; they themselves are not Uniform, nor their Cathedral Worship, Uniform with one another, nor with Country Churches, nor with the Act of Uniformity; And what harm? So all things be done decently, and in order, it needs not, by order of Uniformity; Nay, Pope Gregory the I. Six Hundred Years after Christ, commends variety of Usages, *In una fide nihil officit—Sanctæ Ecclesiæ diversa consuetudo.*

Let them show us one such Diocesan Bishop as we have got in England, in the best and purest Times, or one Bishop that ever durst pretend to Govern the Church by Implicite Faith in others, for the first Three Hundred Years, or any thing like it, in Holy Scripture, or any Reason for it, or any Possibility to discharge that heavy charge; And I'll strike out Avarice and Ambition, as the great cause, and Surrogate a better Reason in the room, and be their Proselyte; Nay, I'll stoop lower, I'll condescend to be my Lord's the Bishops Chaplain and Apologist.

But, if all their skill cannot do it, then it is high time to Recant and Repent, that Iniquity may not be our Ruin; and to Restore the Lamb four Fold; and because Rich Dives had no more Pity of his Brethren, whom the Rich Diocesan calls (according to the Style in the Primitive Church) Reverend Brother, and Brother, but looks over the Head of his Brother Elder, or Presbyter, as if a *Conge d'Eslier* had made him a Saul, and higher by the Head, when he only Struts (being Rich) and stands a Tiptoe, but is not a better Man, nor a better Scholar than he was before.

It may hinder his Worth and Learning (rather) by Avocations, running from Ordinations, to the House of Lords, thence to the Court, thence to the House

House of Lords, thence to the Court, thence to the Council Chamber, thence to Confirmations, thence to Visitations &c. If these do not hinder a Mans Study and Improvement, I have lost my aim.

Let them but read *Mr. Baxter's Learned Book of Episcopacy*, or *Arch-bishop Cranmer's Opinion of Ordination*; This latter a Learned and Holy Martyr, The former a most Learned and Pious Confessor; or let them but Read the *New Testament*, and there is little or no difference at all, betwixt a *Presbyter*, or Elder and Bishop; what in one Verse is called *Presbyter*, in the next is called *Bishop*; as *Bethlehem the Town*, is the same with *Bethlehem the City* aforesaid: And a *Parish* signifi'd the same with *Diocess*.

But, in after times, when Christians Multiplied, if a *Presbyter* could not Watch over all their Souls, they allowed him a *Co-adjutor*, and for distinction and Precedency sake called him a *Bishop*, who sometimes had not one *Presbyter* under him, as aforesaid, most commonly, but one: and till Bishops begun to Seramble for more Ground, and like other Princes to enlarge their Dominions and Jurisdictions, which was not till the Emperour *Constantine* made them so bigg, that in the Fourth Century, the great Work of Counsels and Synods was *Perambulation*, to Mark out the Rounds of their *regula*, their *Parishes* or *Diocesses*, to keep the Peace betwixt the Encroaching Bishops in that Fourth Century, called *Ambitionis seculum*, The Ambitious Century; not that Bishops in after Ages grew more humble, or were Ensamples to the Flock, in Self-denial, Modesty, Humility and Contempt of *Worldy Grandeur*, and (as they say they Vow'd in Baptism) to forsake the Devil and all his Works, the Poms and Vanities of this Wicked World, &c. but then (first) they begun to be Ambitious of large Diocesses, more than possibly they could (*emancipare*, or) oversee; then they got Journey-men, and Surrogates, and Registers, and Apparitors, and all that Tribe;

to Feed *whom*, the Church-wardens are the *Spaniels* (*Sworn*) to Hunt and Flush the Game, that the hovering Jar-Faulcon, the Register, may Pounce them, (there's all) and *make a Prey* of Poor Sinners, never to be Redeem'd, but *by Silver or Gold*.

The Golden Key always gets Absolution, which in Gospel Times, and the Primitive Times, never was *purchased but with Tears*, in the midst of the Congregation (as *Jerom of Fabiola*, *ep. ad ocean. Episcopo, Presbyteris, & omni populo Collachry mantibus, &c.* The Bishops, Presbyters, and all the People Weeping for Joy at those Penitent Tears; and at the Return of the Prodigal, mixing *their Tears with his*. (Heb. 13. 17) *Obey them that Rule over you, for they Watch for your Souls, as they that must give an Account, &c.* A woful and sad Account must that Bishop make, when God calls him to give an Account (which will be very shortly) of his *Bishoprick*, for he shall be no longer Bishop; How ought he to Tremble at the Thoughts of it? When instead of Watching for the Souls committed to his charge, he has only Watch't for their Purses; And instead of Guiding them, he has sent out Doctor's-Commons-men to Watch all England over in the *Bishops room*; (we Trace them by the Footing) at a *Visitation, &c.* What have they been doing? *Citing, Admonishing, Excommunicating, Jayling, Absolving*, (this Twenty Nine long Years) in all this Kingdom; What Penitents have they made? What Pennance? what Repentance? Is it not a great Cheat that defeats all Repentance? By *Commuting* (as the Papists and we say) turning the *Whores Sins* (by which she got Money, they Joy in her, for they go Snips) into Money; and a few great Whores, are enow to Maintain all the Ecclesiastical Freebooters in *Doctors-Commons*, she is the Thief that Picks Men's Pockets, they the Receivers; Oh! the Jubilee's they make, when the Apparator has found out a Rich

Rich Whore; and a Rich Bastard; which (least they should miss) let the Church-Wardens look to it, for they Swear the *Ecclesiastical Spaniel* (always) to *quest upon a Haunt*; if he do not, he is *forsworn*; Oh! most Precious Ecclesiastical Discipline! that *begins with Perjury, and ends with Mercenary Repentance or Bribery*!

Why should not the King and Parliament be as careful of their Subjects Souls as their Bodies? For *they also* must give an Account: But, what an Irrational Account would it be, if it was to be feared, that an Enemy should Land and Invade us at *Harwich* or *Canterbury*, to say, *I have set a Watchman upon the Top of St. Paul's*, or (to make sure) upon the *Higher Steeple of Lambeth*? (call to the Watchmen) is the Enemy Landed at *Harwich*? How angry would they be at such a nonsensical Question? And say, Surely you are Mad; Do you think any Mortal Man can see from London to *Harwich*? Or, from *Lambeth* to *Canterbury*? There may be a Hundred Thousand Enemies Landed for ought we know; How is it possible for us to Watch and Ward at this distance?

In the *Interim* the Kingdom is well look'd to, and the Coasts well Guarded, are they not? We are the next Door to Ruin, if more Watch-men be not set, and stronger Guards, which is easie and no charge, or expence at all, when the Pay (that two Watch-men have ingross) would well Pay and maintain Forty of as good Vigour and Ability, and (in some Sence) better Sighted, and better Tongu'd Watch-men, to Feed and give Warning; Or, are the well-fare of our Lands and Bodies only the care of Governours? And as for Mens Souls, one Watch-man is enough betwixt this and *Canterbury*?

But, (you'll say,) a Man is but a Man, he does what a Man can do? *Nemo tenetur ad Impossibilia*, I grant; But who bid him undertake such a Charge,

that no Mortal can discharge ? Who ? Who think you, but filthy Lucre, and Ambition ?

The Council of *Sardica* in the Fourth Century, Anno 347. saw this Devilish Mischief coming trowling into the Church, and a perpetual strife and contest about the Borders and Limits, as Litigious as now at Doctors-Commons, about the Probate of Wills, and about Letters of Administration ; namely, who shall get the Money, whether the *Bishop's* or *Arch-deacon's* Courts of that Diocese where the Man Died, or else a *Prerogative Case*, by the *bona notabilia*, of the value of Five or Ten Pounds, *old doings* there were ; Wherefore the said Council made a Decree (*Can. 6.*) ' That no Bishop should be made in a Village or little Town, ' for which one Presbyter might well suffice ; because it is not necessary to make a Bishop's See ' there, least the Name and Authority be rendred ' contemptible. There were Three Hundred and Forty Bishops *there*, (which exceeded the Number of the General Council of *Nice*) and they took care for the Honour of their own Function, yet they add, That when the People in a Town shall grow so Numerous (*a Hundred and Fifty was the Common stint for a Presbyter's Care and Cure*) Then that Village deserves to have a Bishop, and ought to have one.

By this Rule, London had need have more than Forty Bishops : And this would whet Industry, and make Men Study to be Workmen that need not be ashamed, least the People should never choose them (as of old they did) whereas now if they can but Buy an Advowson, or next Avoidance, or a Patron, &c. Let the People go whistle, they are their Feeders and Pastors in Spight of their Teeth.

But, how can Men Relish what is Cram'd down their Throats, (as Capons are serv'd) or given them with a Horn like a Drench ? This makes an Immortal

tal Feud and *Disgust*, generally, betwixt the *Physick's Patient*, and their *Ecclesiastical* (not Father's but) *Farriers*, that force open their Mouths, and pour down what they please; *thus are the People Treated like Brutes* rather than *Men, and Christians*, they are like to be *good ones*; But what cares the *Reading Don of the Pulpit*? He crys, I am Instituted and Inducted, come to your Parish Church, the Horse and the poor Ass must Graze where he is Ty'd; I'll *Feed* you in spight of your Teeth: Ay, and *Starve* us too, in spight of our Teeth.

There is *neither Reason nor Religion* for this; If he were *never so good a Physician of Souls*, all he says is accepted with Prejudice, and *Disgustful*; for let his Potion be *never so wholesome*, it goes against any *Wise-man's Stomach* to be Drench't; this is the *fault* (also) of our *Constitution*, and wonderful are the *Inconveniencies* that follows this, as *Animosities Eternal* betwixt Minister and People, *Suits at Law* about his Maintenance, for they *Pay* as they *Hear*, only so much as *they are forc't to*, and as for the *Care* of their Souls, they'll *trust him no more* than they will their Bodies with a *Physician of another Mans choosing*.

Patrons will lose nothing by parting with their *Advowson's*, not a Farthing *honestly*; yes, you'll say, he may make it a *Portion* for his Daughter, or to his *Waiting-maid*, to a poor Parson that will *Leap at her*.

But, this is the *worst* of *Symonies*, and such as never thrives no more than other *Symonists*, a *Curse* attends it and blasts all; this is *Smock Symony*; in other *Symonies*, Money makes the *Mare to go*; but in *this*, the *Jade* makes the Parson Ride, that must *otherwise* have gone on Foot.

Besides, the *most* of the *Livings* in *England* are in the *King's Gift*, or the *Chancellours*, or the *Bishops*, or the *Universities*; few have *private Patron's*

tron's except *Noblemen*, *Gentlemen* and *Papists*; the former are all too *Noble* to *Coyne* their *Advowson's*, and the last, the *Papists*, are very *unfit*, nay they are by *Law* *Incapacitated* after *Conviction*.

It is certain, that wherever the *Carcase* is, there will the *Eagles* be gathered together; every Man that is at a loss for *Preferment*, or for greater *Preferment*, will be sure to inquire, which is the way thither? And if *Symony*, *Smock Symony*, or a *Ceremony* be the way and the Door, thither the *Clergy* make *Application*, it is their great *Aim* and *Study*; thence comes the *Common Ignorance*, *Laziness*, *Dead* and *Dull Preaching*, or rather *Reading*, because it is easie, most in request with the great *Dons* that can do no better, and is therefore more acceptable than the best.

But, if you make *Merit* the only way to *Preferment*, then you will have a *Pious*, *Learned*, *Loving* and *Lovely Clergy*, that will go *Hand in Hand*, and *Heart in Heart* with their *People*, and nothing thought too good for them; but, now what they get, is only got with *scrambling*, in all places, especially in *Pluralities*.

By *Pluralities*, I do not mean *Two* or *Three Parishes*, for one *Parish* may be *Ten times* more a *Plurality*, (as *St. Andrews Holborn*) than *Twenty Norfolk* or *Essex Livings* in some Places.

And I wish, that the *Right Reverend Clergyman* who was so *Sagacious* (as some little *Animals* are) to leave the *falling House*, and therefore left his *Seat* in the *High Commission Court*, least if he stay'd any longer, it had fallen upon his *Head*, would also be as *Sagacious*, as to leave his *Inconsistent Pluralities*; what Sence is it for a *Bishop* to be a *Deacon*? For the due joyning of (which two) words in *Construction*; *Subintelligitur, Avaritia*.

And (by way of *Parenthesis*,) now I have Named that *High Commission Court*, I cannot but remember

member *one word* used by my old Friend, Lord *Jesfery*, soon after in my *Lord of London's Case*, repeated, *viz. Raptim*, we do all things here (quoth he) *Raptim*, rashly, in haste, without thinking, without consideration, without Writing, without so much as a Clerk, or Register; Ay, the Wiser, for *litera Scripta Manet*, (but *enough of that*) and of Bishops, at present.

CHAP. IV.

Of Ordination, &c.

I Never could understand anything by Ordination, but what Arch-bishop *Cranmer* makes it, *a setting apart* Bishops; as a Constable, a Justice, or a Judge is *Ordain'd* for some special work.

And the greater and more Sacred the work is, the greater and more Sacred is the Ordination.

The Church, *the whole Church did this* in the Gospel Times and long after; so says *Jerom*, *Requiritur in Sacerdote Ordinando etiam populi presentia*; the Peoples presence is necessary when Men are *Ordain'd*; not as here, by a Mockery of this Ancient Custom, *Ordaining* Men in a Congregation, who are as Ignorant as the Bishop in Reference to their Person, Conversations, Learning or Abilities; but, in the Purest and Primitive Times, they were *always* *Ordain'd* by the Church, as well as *in* the Church, and sometimes by Laying on of Hands of the Presbytery *alone*, as *Titus*; and sometimes *by the whole Church*, as *Barnabas and Saul*; the Laying on of Hands was only a *Jewish Custom* or Ceremony, *Pointing out* the Person *Ordain'd*, it was *not the Hands* did any thing, none are so foolish to think that, except Vertue could go out by touching, as when our

Saviour touched the Woman (*not willingly*) which had an Issue of Blood ; none are so Blasphemously silly as to pretend that ; indeed the Sign is taken often for the thing Signified ; as, for this Cause Bow I the Knee to the Father ; and *sine stantibus non staret mundus* ; and, neglect not the Gift of God that was given thee by the Laying on of the Hands of the Presbytery ; by all which Ceremonies of Kneeling, Standing, and Laying on of Hands, is only meant Prayers made when they were in that posture ; now, who can Imagine then that the Presence of a Bishop is more needful than the Presence of the Presbyters or People, except he could Pray more Heartily, and more Spiritually than the rest ?

Which he usually was supposed to do, because his Worth, (not his Friends, Relations, Money or Kindred) *advanc't him*, in Gospel-Times, and in the Primitive Times: When Timothy was Ordain'd a Bishop, the Presbyters only did it, except Presbyters and Bishop, be only two Names for one person, as undoubtedly they are ; after-times did distinguish them, how ? Only by Precedency, as the Chairman of a Committee, the Speaker, he that in Sessions gives the Rule of the Court, but no better Men, nor other Character than his other Brethren the Justices, or Members, except for Order-sake Precedency.

And therefore for Order sake the Bishop with the Presbyters, or the Presbyters or (in default) any Church Member, or the whole Church, might have Layd on Hands, as well as have Prayed at an Ordination; thus when the Holy Ghost had choſen Paul and Barnabas, they had their Mission from the whole Church, Acts 13. 2, 3. Jerom and Chrysostom agree, that there is no difference betwixt a Presbyter and Bishop, but only Ordination ; and that was by Custom, as the best Man, not as the sole Man ; he never could Lawfully Ordain but in his own Church, and his own Church Members only, and by the consent of the rest of the Members ; for Bishops, for Three Hundred

dred Years after Christ, had *no more Souls* in their Diocesses than they were intimately and familiarly acquainted with; this makes *Chrysostome* say, that (notwithstanding the Custom of a Bishops Presence at Ordination, yet betwixt Presbyters and Bishops there was *little or no difference* (*Homil. 11. in 1 Tim.*) & πολλὸν μᾶλλον *very little difference*; and in Scripture-times *nothing at all*: *Theophilact* calls it, *ferme nihil*, next to nothing; namely, *Precedency*; but the Church in Scripture, or the Faithful, Ordain'd as many Bishops as was needful, and may not Presbyters Ordain now, without a Bishop's Presence, as well as of old in Scripture Times, or as well as Bishops do Ordain Arch-bishops and Metropolitan's?

But in *Holy Writ*, if any had the *Precedency*, the *Presbyter* had it; The *Presbyters* that are amongst you (*saith St. Peter*) *I exhort, who am also a Presbyter* (*1 Pet. 5. 1.*) *no greater Titles of Honour can be given* than what *Age and Nature* gives, thence comes, *Sieur, Monsieur, Syre, and Sir*; or *Father*; *Madam*, a diminutive of *Dame*, or *dam*, *Madam*, *my dam*, or *Mother*; and *Age* being *Honourable*, the greatest Title of Honour is thence deriv'd, *Senior, Seniore, Seignior, Grand Seniore*, in *Spanish, Italian, and Lingua Franka*; *Presbyter* amongst the *Greeks, Elder or Alderman, or Earl*, (*all is one derivative from Seniority*) so that if People be Ambitious of a Name, *Presbyter* or *Earl, Alderman* or *Earl of the Church*, is far before *Overseer*, or *Bishop*; whose Diocess was at first no bigger, than that he might easily *Oversee it*, or see over it, now it is *Monstrous*.

The burden of a Bishop is *so great*, and the danger greater in Male-Administration, that *Chrysostome* (*Homil. ult. 33. c. 13. in Heb. 13. 17.*) says, τί λέγεις? ἀγρυπνῶ? κινδύνον ἔχει κατὰ τῆς αὐτοῦ κεφαλῆς. What sayst? Does he Watch for Souls? Yea, and

his Peril too; Does not the Horrid Hazard threaten his Head?

But, what cares some Men for the *Thunder of Heaven's Vengeance* till it fall upon them, they are Stouter than those two Atheistical Emperours, *Tiberius* and *Caligula*, they would Run under Ground in Vaults and Caves when it Thunder'd; but some are as unrelenting as the High-Priest of *Rome* called *Julius Caesar*, that notwithstanding that he Read Divinity Lectures in *Rome* to the People, was the greatest Robber and Murderer in the World, and Sacrific'd to his *Ambitious and Greedy Rapacity*, the bravest Common-wealth that ever the Sun saw; but he fell in the height of his Jollity, and so shall all miserably, whose Portion is (as they desire) in this Life only.

In short, the difference betwixt *Presbyter* and *Bishop* in Holy Writ is nothing at all; no, not in Ordinations: As in *Africa* Presbyters did Ordain, and so now, (at this day,) in *Germany*, *France*; and in the most Protestant Churches; And must we Schismatize from Scripture, and from all the Protestants in the World, to follow a Custom they got into the *Greek Church*? (Forty Customs they had besides this, contrary to Scripture Customs) *Chrysostome* being a Greek Bishop; and *Hierom*, though Writing in Latin, yet dwelling and conversing amongst the *Greeks*, he would never make so bold a ventur as to be a Bishop, in those times in the *Fourth Century*, when the Task was *Forty times easier*, because the Province or Diocess was *Forty times less*, nay a *Hundred times less* than now in *England* and *Wales*, besides *αὐτὰ πόλιν* (make the most on't) is but *per civitates*, amongst the Cities, which being a Hundred in *Creet*, and the Parishes but Two Hundred and Seven, and not a Tenth part Christians, this *αὐτὰ πόλιν* is only sillily Construed to make such Havock as it has both in the State and all true Devotion.

Yet

Yet *Men Drink Healths* to the Prosperity of the Church of England; if they mean hereby a good Health to the Protestant Head of the Church, and the Protestant Members (the only True meaning) with all my Heart, let it pass.

But, if by the Church of England, they Scandalously mean, thereby, only the Great Diocesan's that cannot possibly Watch over Souls, except by Implicite Faith in the Black-Guard of Apparitors, Sumners, Registers, Proctors, Canonists, Lay Vicars, Vicar-Generals, Commissaries, Officials, Surrogates, (or I do not know who) at the General Rendevouz, and Head Quarters at Doctors-Commons; What an affront is this to the True Protestant Church of England? I grant, that the Papists have all this whole Ragged Regiment, and by the same Names too, and for the same Service in their Popish Muster-Roll.

But, God forbid, that the Reformed Church of England should Signally differ from Popish Church-Discipline, not so much as Nominally, and so little Really, and to purpose, that some have only been Starved to Death in a Jayl, and many Hundreds (and their Families) undone, whilst the Smith-field Fire's were fierce indeed, but the Tortures did not last long; Our Merciful Hands made Men feel Death long and often, before that King of Terrours was permitted to end the Pains: Oh! blessed Reformation!

Yes, you'll say, our Litany is in English, the Mass Litany in Latin; and the Saints are omitted; and Te Deum is Sung in English, or half-fabberd over unintelligibly after the First Lesson; We Praise thee, O God, We Acknowledge thee to be the Lord, All the Earth doth Worship thee, &c. All the Earth? I wish it did; but in my little Travels, I know it is false; for more than half the Earth are Infidels to this Day: There we are out of the Truth, whatever be the Time; And why do all the People say this Verse?
There's

There's no Rule, *no Rubrick* for it? Or, is it because the Ministers are *Wise* and know better things, and therefore will give the foolish unthinking Mimick's leave to tell that *false Story*.

But, I am quite Tyred, *It is endless* to find fault; I had much rather see it amended; the Common-Prayer-Book is *the more Amiable* to me as *Old Gold* is more acceptable than *New*, it has been long tryed, and has endured the *Test* pretty well, which is more than can be said of any other *Desultory Prayers*, that like *New Guineas* may many times be *Counterfeit*; but as the most Tryed Gold will well endure, so it may sometimes need the *Refiners Fire*. But as for the said *Black-Guard* of Sumners, Surrogates, Apparitors, Informers, Registers, &c. that Live by the Sins of the People, it is as much beyond the *Art of Man* to 'mend them, as it is to 'mend a broken *Cob-Web*, and when you have us'd your utmost skill, it will not quit cost: I have Studied the Point, and yet am I not one jot the better Artist as it, than I was *Seven Years ago*, when my advice (in my *Naked Truth*) was to dress them according to the *Virtuoso's-Receipt*, to dress Cucumbers, viz. After you have wash't them, in several Waters, then Salt them, Pepper them, and lastly, the surest way to prevent their Malignity, is to throw them on the *Dunghil*. ——— *A Race*. ——— To bring the Pillory in Disgrace. *Fruges consumere nati*, as if they were Born for no other end, but (like Rats, Mice, Poleats, and other Vermin) to Eat up the *Victuals*, Hunt about for a Prey, and Run Squeaking up and down.

Never was there such Church Discipline, and such Ecclesiastical Fellows to Manage it, in the whole Christian World (except amongst the Papists) they indeed have the like Harpyes, but every Private Priest there is more than Bishop here, can take Confessions, search their Entrails, and enjoyn Pennance.

Whereas

Whereas we are Cumber'd with the same great *Dio-cesan's*, but every Priest there has Power to Rule as well as Feed the Flock; and the word *κονδυλιος* (in *Pet. 5. 2.*) Signifies both, to Rule and Feed; God Commands both to every Presbyter, but the Bishops Counter-check God's Commands, and will take all the weight upon themselves, with the help of Sumners, Notaries, Registers, &c. Well, God help them, and forgive them; they can take the Charge and strive for it, and think it a great Honour; Ay, so it is, if rightly discharged; (which is impossible in our present Circumstances) therefore have a care that the great *Honos* be not too great an *Onus*, a Burthen heavy enough to break the Back of any Mortal; no Apostle durst undertake it, but took care to leave *Residentiary Bishops in Crete*, one for every two Parishes, when the Tenth part of those were not Christians neither; but the generality of our People also differ from Infidels only in Name, or the Baptismal Vow of Sureties in Baptism, (if ever they had any) and is not worth a Rush; nay, it is worse than nothing, by the Perjury.

And in *Italy* at this Day they have many *Diocesses* that are not half so big, nor by half so Rich and Populous as the Parishes of *St. Andrews-Holborn*, *St. Margarets Westminster*, *St. Martins*, *Stepney*, *St. Giles*, and many others; yet not any one of these is thought a charge great enough for one single Shoulder under the Bishop; whereas good *St. Augustine* knew not how to discharge alone the Episcopal Work of little *Hippo*, without Co-adjutors; and in the little Territory Adjoyning, there were many Bishops (as one at the Castle *Synica*, near *Hippo*; another at the Castle *Fussula*, ad *Ecclesiam Hypponensis Paraciam* (*August de Civitate Dei*, l. 22. c. 8. *Epist.* 261. *Epist.* 68. *Ecce Interim Episcopis nostros, qui sunt in Regione Hipponensi, ubi à vestris tanta mala patimur, convenite*;

convenite: Assemble our Bishops, that are in the Territory of Hippo, &c. Bishops that had a City to Govern, did not use to Bishop it in the Territory Adjoyning; the Bishop of Rome never pretended that his Diocess of Rome reached beyond the City; for at this Day there are Forty Bishops in the Territory of Rome, and of old there were Sixty Nine Bishops there, and not one of their Diocesses is so Great, so Populous, and so Rich as St. Andrews-Holborn.

Pope Innocent I. (*Epist. ad Descentium Episcopum Eugubi. Ep. c. 4. cum omnes Ecclesia nostra intra Civitatem Constituta sunt.* All the Churches of my Diocess are within the City; and *Acts 14. 23.* A Bishop or Elder had but one Church. And Bishop Usher (*Irish Relig. p. 63.*) says, that the Diocess of the Bishop of Dublin in Ireland did not Reach over the City Wall; *tantum intra muros exercet Episcopale Officium.*

This which I have said is enough to Pious Bishops; but to such as are given to Filthy Lucre, nothing will satisfie but more Mammon, more, more; even Pope Leo himself Condemns such Bishops, saying, *Gregory Dominari magis quam Consulere subditis querunt*, They make it their business to Domineer, but not to Consult the Welfare of those under their Charge: Pope Gregory Appointed Twelve Bishops in the County of York (*Respons. ad 8 Interrog.*)

Surely our Bishops and great Doctors have contemptible thoughts of the Common-Prayers, as a Mean, Underling Office, or else, why do they put Mean Underling Curates, and Singing-men Sadlers or Coblers that can Sing (and therefore made Deacons to serve to Read Prayers and Sing them, to some Tune; and as soon as that Drudgery is over, then away goes the Querister to his Shop,) whilst the Doctor and the Bishop reserve themselves for the Topping Pulpit, if they say any thing, except

benedicite,

benedicite, leaving the Common-Prayer to *Readers*, (some School-boys not yet Emancipated from School-dames, will *Read more Audibly* and *Distinctly* than many of them: In short, the Common-Prayer, if mended, will *serve for a Crutch to the Lame*; and though I (*blessed be God*) need none, yet, the Crutch must *not be thrown out of the Church*; for then you must throw the *Parson* after it, (generally) all England over: The Common-Prayer-Book? oh! 'tis all in all, it is a *Crutch to the Lame Parson*, Eyes to the *Blind Parson*, and puts *Words* into the mouth of the (otherwise) *Dumb Parson*; nay, it is *Ears* too to the *Deaf Disciples*, and *Mymick Ceremony-monger*, the very *Otacousticon* of the Spirit; therefore, here's my Hand to it, it shall have my *Vote*, for my poor Brethrens sake; upon condition *tho*, that it be not *Cramb'd* down other Men's Throats, that need not be so fed, but can *Chew* what they *Swallow*; and also upon condition, That we do no longer exclude a great Part of Holy Scripture to make room for *Tobit* and his *Dog*, I mean *The Apocrypha*.

Have we not *Apocryphal*, and unscriptural *Ceremony-mongers* enough, that fill up the *Steeple*s and High Places in the Church, like a great *Crack't Bell*, that is good for nothing but to fill up the *Vacancy*; but must *Apocryphal Books* too juggle the Holy Scriptures *also* out of the Church? You'll say, the *Mass-book* did it before we did it: Yea, that's true; so a *Popish Interest* also possibly brought this great *Crack't Bell* into a *Protestant Steeple*, (What does it do there?) there it *Hangs*, but had never been *Hang'd* so high, but that it was *Crack't*, and good for nothing but to give an unintelligible and *Farring Sound*, to keep out a better, and in room of a better, it will serve well enough to make up the number of the *Yea's*, and the *No's*.

Well may this *Crack't Ceremony monger* dread a *Wise* and a *Pious*, and honest *English Parliament*,
more

more than he fears either God or the Devil, *more* than Heaven or Hell, lest they *spy* this Church-Cobweb, (though it hang aloft) and Sweep it down, or New Cast this useles Crack't Bell.

You may know him by this certain Mark; for Conscious of Guilt, and of his own uselesness and Futility, (through Well-grounded fear) like the Murmuring Israelites, he longs for the Flesh-pots of Egypt again, Egyptian or Popish darkness, which has cover'd (as darkness does) all his faults, this Pope Joan (in the dark) has been as good as my Lady; and a Popish King (he Joys in) to chuse, rather than Angels Food, Manna, (What is it?) he knows not, he relishes it not.

For he loves Popery in his Heart (as the Carpenter Loves his Ladder) because it help't him up so High, to overlook his betters; Well! let him (even) march then after his Brother Cartwright, he is fit for nothing so well, as to Read Common-Prayer in the French Protestant Chappel in the Castle of Marli.

Thus have I run him to an inavoidable Dilemma, one of the Horns whereof must Gore my Ceremony-monger; for if he obstinately persist in his irrational and illegal Ceremonies, the Law and the next Jury deprives him by his own Celebrated Act, The Act of Uniformity, which condemns all Ceremony-mongers and all Ceremonies, not contained in the Common-Prayer Book; and then the King may in the Vacancy (without Invading any Man's Propriety, like Queen Elizabeth) put this unprofitable and impossibly to be performed Nufance to its proper use, and to a good use.

But, if he Recant, Abhor, Repent and Forsake his illegal and Popish-like Ceremonies, we have got the Day, he is Converted to be a good Man; and will then Voluntarily Relinquish that Burden, which no Mortal can bear, for fear of the Torments
Eternal,

Eternal, which none can bear; the Saying of St. Chrysostome (in Heb. 13. 17. Homil. ult. 34.) will Penetrate his hard Heart and Seared Conscience, θαυμάζω ὅτι τίνα ἐστὶ τῶν ἀρχόντων σωθῆναι, &c. I wonder in my Heart (says he) how it is possible for a Chief Bishop in the Church to be saved, &c. High Priest Aaron said *Nolo Episcopari*, Moses also was as loath to come into the Collar, Send by the Hand of whom thou wilt Send, said he, in a Pet, to God Almighty; foreseeing the dreadful Burthen: St. Chrysostome in that Homily says in effect, concerning a great Bishop, as one said of an Executor, viz. If I had a Mind to send a Man to the Devil, I would make him my Executor, and if I had a Mind to send a Man to the Devil, I would make him a Great Lord——Bless me! That Vain Ambitious Man should hope to Climb Heaven by that very Sin of Haughtiness and Pride, which made Lucifer a Devil.

I well know that in this Juncture, every Projector is full of his Notion, which may do well too in Utopia, but is not Practicable here.

And I'll Answer such well-meaning Noddles (as a Grave Senator of Old Rome did his Pious Friend, that brought him an excellent Model of Government) my Friend! This would do well in Plato's Common-Wealth, but is not feazable for us who live in the Dregs of Romulus.

But nothing is here propos'd but what is easie, good for all, Sound, Pure, Primitive and Practicable, as well as Profitable, and hurts no body, no, not the great Diocesan and Sleepy Fat Prebend, in their present Incumbencies and Possessions, if they can (with a safe Conscience) continue them.

For St. Chrysostome is bolder with such Bishops as are so addicted to Filthy Lucre, that he quit incapacitates them for the place, (Homil. 2. in Ep. ad Tit.

Tut. c. 1.) ὁ οὐκ ἔστιν ἱερεὺς ἀσέβης, &c. ὁ οὐκ ἔστιν ἱερεὺς
hic ut indignus Sacerdotio est removendus; Let him be
 Depos'd (nay Degraded) as unworthy of that Holy
 Function.

Some Repairs of necessity must be done (as the Wisdom of a Pious King and Parliament shall think Meet) upon those that have by their Silly, Illegal, and Foppish, and Popish like Constitutions and Ceremonies Reduc'd all true Devotion to a Meer Phari-
 faical and Outside Superstition (which is also very silly and Non-sensical) to boot.

Does not St. Cyprian tell us, (Ep. 68.) That in the Ordination of Sabinus, the Bishoprick was Conferred upon him by the Suffrage (that is, the Vote) of the Fraternity, (or Brethren) and by the Judgment of the Bishops that Met together in our Presence? &c.

That Exhortation in the Common Prayer Book before the Communion, concerning the Quieting of a Troubled Conscience, (when the Guilty Person thinks himself not Qualified sufficiently for the Receiving that blessed Sacrament) gives the Minister Power of Absolution; that is, Power of the Keys, the Church Keys (good reason!) of his own Church (whereby I judge) that every Minister has Power to loose what any Register, or Bishop, or Surrogate, has bound, if he think fit, tho' they also have bound the Spirit down to Hell, or his Body after *life* bound (for want of Absolution) in a Fayl; I think, a Minister has Power, like Orpheus, to fetch him back from Satan, but not from the Faylor; Is not this to give the Power of the Keys to a Minister by the Statute or Common-Prayer-Book, which the Common Practice of Canons do not allow or admit? This is to give and take again; this is to give we do not know what; this is to give the Great Bishop more Eyes than those same large Eyes called Arch-deacons; this is to give Ministers
 the

the Power that Christ gives them, to Rule and Feed, for ~~unpuders~~ in 1 Pet. 5. 2. signifies both Feed and Rule, and one as much as the other, God has Joyned them together, and Woe be to him that Separates those whom God hath Joyned together, only to gratifie his own Ambitious and Avaritious Claw, that Grasps more than it can possibly hold, and by endeavouring to be Mr. Doe-all, becomes Mr. Doe-ill; this is to Mock the Presbytery, give and take again; this is just like the silly Charm, In Dock; out Nettle. Ye shall, saith the Statute; Ye shall not, says the present Discipline; here is Wise Work, and most confounded Clashing, and Irreconcilable Ministrations Ecclesiastical; well, it is well (in Apology) that we can say, it was made in haste; but, we have had time to mend it: Yes! but, those that Steer'd then, must have acknowledged their Frailty, Weakness and Mortality, which Flesh and Blood cannot deny, but is most unwilling to grant and Confess; which Popish (English, not Italian) Pride, (I fear) will put in a Caveat (as formerly) against Reformation.

Never could any Bishop or Priest, (with whom I ever yet did Discourse the Point, either here or beyond Sea) alledge any Reason, why the Presbyters should not be helps in Government, rather than silly and Rascally Register's, Sumners, Official's, Canonists, &c. except that the work being divided amongst his Brethren, in time the Wages would be divided also; whereas the other Free-booters Ecclesiastical, or rather Mungrel's (party-per pale,) Lay-Elders, went no Purchase no Pay, and perhaps, gave Money too, to Purchase such a Spiritual Letter of Mart; Ay, and get good Bootey too by the Venture.

In short, such Monstrously Bulkey Bishopricks (as now we have) has formerly been found too dangerously big for the King and Kingdom, as well

as uneasie for the People, and (like a Shooe too big) useles, except it be stuf out with those said *Refuse Scumme* and Excrements, Sumners, Registers, &c. or, if a great Shooe be too disparaging and disagreeing a Metaphor for such High-Top-Knots Ecclesiastical, (the *Pride* as well as the *Mode* of our High-Church-Men) Ple compare them to the poor Body, that has got the Rickets, which starves the poor Limbs, to make a *Monstrous great Head*, stuf (like a Bladder) sometimes with more Wind and Vapour than Brains; Verifying the Proverb, *A great Head and little Wit*; not, that the Diverb is always true, but it is often so when a Whore or a Jesuite made that great Head; so, that the Head had never grown so *Ghastful a Portent*, had it not been for a very Carnal Heart.

Methinks it looks like *Tom a Lincoln*, (the great Cathedral Bell there) *too big for use*, or to call Men to Church, it would make Ten good and useful Bells, (if well Cast) whereas now it serves for nothing but a show; and only the Name (Rings all the Kingdom over) but good for nothing but to be Gaz'd at, and Admir'd (by Women and Fools) for its huge Dimensions: And is certainly a too much overgrown thing, since the Days of the Martyr *Ignatius* Bishop of *Antioch*, and Contemporary with some of the Apostles, when he says, *Every Altar should have a Bishop*, meaning (certainly) a Presbyter, or something very little different; Nay, (in his *Epist. ad Smyr.*) he says, *It is not Lawful without the Bishop to Baptize, or hold a Love-Feast, or any Ecclesiastical Assembly, &c.* Certainly, then a Bishop was not Omnipresent, or an *Ubiquitarian*, or else nothing like to the Bishop's Office (at this day) amongst us performed.

Shall we call those *Separate Congregations*, Schisms, from the *Catholick Church*, when they keep to the *Primitive Rule* from which our Constitution has
swerv'd

swerv'd? What Vote Avarice and Ambition had in making such a Constitution by President from the *Hierarchy of Rome*, let others Judge, I shall not Dogmatically Determine.

But, (some say) Tho' the Bishop cannot see from the Cathedral what is done all over the County, Shires and Towns of his Diocess, yet he can *Ride* about, and go the Rounds, and *Visit them*; and so he is bound to Go or Ride *once in Three Years*.

And what Improvement is made by such Tryennial Visits in any thing except his Purse, and the thing he calls Confirmation? Can he possibly be a sufficient Shepherd and Bishop of Souls, or Physician of Souls, that has not so much as spoke with (or visited) one of a Thousand in his Diocess?

Nay, grant he do nothing else all the Year (*if it be not Parliament Year*) but Visit his Flock, we'll grant him for every Town, Village or Parish Two or Three Days in one Year, and by that Account, in that Two Days, he cannot have Examined above the Tenth Part or Tythe of the Parish, nor heard their Causes and Complaints, for above *one Tenth Part*, and what shall become of the other *Nine*? Nay, what shall become of that same Tenth Part till the next Years Visit; the Patient may be *Dead* in that time, as well as *all the Nine*, that get no Relief from his Episcopal Hands.

Oh! but other Curates, Journey-men, and Apparators, &c. do the Work for him; that *Surrogated folly* has been sufficiently Answered already; not but that sometimes he may by Implicite Faith, Shooting at Rovers, hit the Mark, but it is as the Blind-man shot the Crow, more by Luck than by Wit.

In short, when a Bounteous Prince *Publishes the Banes* betwixt a Needy, Greedy Doctor, and a Great, Fat, Bulkey, Unweildy Bishoprick, the Match is soon made up, generally, tho' Conscience

(Startled a little at the Tremendous Account and Impossibility and Impotency of Performance) does *Whisperingly* perhaps forbid the Banes; Avarice and Ambition are *Loud* and *Lewd* Speakers, and can soon silence the *Whisper* of a Conscience, that like some Drowzy Judge, is scarce awake, when he Passes Sentence: And the Contract once Solemnized publickly in the Church, the Divorce is not so easie.

No? Is not the Divorce easie in case of Impotence, and Impossibility of giving the Church due Benevolence, the only Design and End of such a Contract? The *Civilians* Cheat us, if such an Impotence be not a sufficient, a lawful and necessary Cause of Divorce; Nay, worse, it is (some say) *ipso facto* void, where there is *Error persona*, or not a fit Man for the turn: But, I'll urge no Parabolical Arguments so far as (if I list) I can make them go; if before God, and *in foro Conscientie* they can answer it, I leave them to those two Judges; Is it any wonder to see a Church Barren and Unfruitful of any thing, but, Puppit-like and Apish, as well as Irrational Ceremonies, Superficial and Perfunctory Devotions, (the only Fruits of such Decrepit Sons of the Church) which are begot when Impotency is supply'd by Fumbling Registers, Apparitors, Lay-Chancellours, or Lay-Elders, and forsworn Church-wardens.

St. Paul (indeed) had upon him the Care of all the Churches, namely, to Advise them, and leave Presbyters and Bishops to Guide, Rule and Feed them, but, did not Excommunicate, or Ordain by Implicite Faith: When Presbyters were Ordain'd, he left the whole Government and Management of the Church to their Care and Prudence; but he never undertook the Load of a whole County, Two, or Three, upon his own single Shoulders, lest with such a Weight he could never Mount
Heaven

Heaven, but rather be Cast down to the Nethermost Hell, *and become a Cast-away* by Male-Administration, and Impossibility of performing that Office and Undertaking. The Apostle himself could not Manage a Plurality.

A Plurality! What's that? Not such a thing as it is commonly taken and accepted to be, *viz. Two or Three Poor Parishes; for One Parish* (such as St. Andrews Holbourn) has *Twenty times more People* than Twenty Country Parishes, (so unequally are Parishes divided) both as to *Numbers and Estates*: A Plurality then is more People than any one Man can probably Visit and Regard, either by reason of their Numbers or distance of Place; no Men did Rule or Feed the People (in the Scripture Times, Purest and Primitive Times) by *Proxies, Journey-men-Curates, Sureties, Registers, Surrogates, or Implicite Faith*; 'tis Non-sence all over, as well as Irreligious, until Blind men can *learn to See* (as our Great Men do now) by *other Mens Eyes*, and Implicite Faith: I grant, that the Blind Beggar of Bednal-green did do his business *by the Eyes of his Dog and a Bell*, and got, they say, thereby a great Estate; but, still, in Spirituals, *it will not hold good*, and if it would, it would be no great Honour for a Bishop to be Accounted, The Great *Blind-beggar Ecclesiastical*; yet, so he must always *beg the Question*, and do his great Church-works, by Blind Implicite Faith, or else he cannot possibly do Business.

Therefore some Repairs must of necessity be done, and in time too, or else a Church so Crazy in her Discipline, and so Nonsensical in her Ceremonies, cannot stand long, prop it how we can.

The Papists uphold theirs with Dragoons, Constables, Jaylors, Sumners, Registers, Hang-men, and the Inquisition, with Curses, *Anathemas Capiasses*, Tortures and Jayles; if any body make Experiment of like Props, they'll find them Rotten

and give them the slip now in these Days, and God help us, when Governours (whose Duty it is to Reform) do neglect so long, (as Fifty Years ago in Scotland) till the People could bear no longer, and took them to do ; but, the People are but *Tinker-like Reformers* ; if they mend one hole, they make two.

Force and Jayles, Impositions, &c. might do in the Days of Ignorance ; A *German Writer* tells us, ' That the People were so silly there, (before *Luther's* time) and so Devoutly Priest-ridden, that ' if the Priests had bid them, they would have Eat *Grass*, as our Asses and Jades do.

But, those happy Days are *done* and past ; nor must we expect such success ; formerly the Priests were the only Clerks, the only Schollars, and the *Gentry* went to no School, but the *Dancing-School* ; but now quite contrary, the *Gentry* are the most *Accomplish'd Vertuoso's*, in true knowledge ; and the great Accomplishment of a *Clergy-Ceremony-monger*, is to go to learn his Cringings, Bowings, and *Alamode Postures Ecclesiastical* at the two *Academies*, (those two Fountains) of such *Dancing-literature*, and Modish Ceremonies ; wherein, being pretty well improv'd in Seven Years, in so hot and long a Skirmish of *Ergo versus Ergo*, it is but Addressing to some east Chamber-maid, or Groom to a *Patron* *that has a void Living* in his Gift, and he is forthwith, by the help of Implicite Faith, made free of the Pulpit ; This may be done, because it is frequently done, and then the Flock are not guideable by such a Novice ; but go to the Conventicles and seek out for better Pastures ; *What then ?* Then they are Presented ; and what then ? Then the Registers *Shears* them, takes their Fleeces, and let's them go, to gather more Wool against the next Clipping-time, the next *Visitation*, which begins (as all other matters of that Nature) with a *Nomine Domini*,

Domini, a Sermon, then call over the Clergy, to be ready to pay their Visitations to the Registers, whilst the *Bishop's great Eye* (Mr. Arch-deacon) is getting himself a Stomach to his Dinner, with Wine and Oysters; the next Question is, — Is Dinner Ready? Then, after Dinner, call what's to pay; there the poor Clergy must pay again after Dinner, when they had payd for it *once before*, in their Procurations (intended and given at first) to bear charges, and pay the *Common Reckoning*, and, so he did; we never payd *Twice*, but that Innovation came in, as soon as he was Dead.

Then after Dinner to Church they go again, (when the Clergy are Shorn) to do as much to the Church Wardens, and *Swearing them to be forsworn*; (for no Man ever *did* or *can* keep that Oath) sometimes a Church-Warden pays Four or Five Shillings, sometimes Two Shillings and Fourpence; the *Sell-Soul* seldome refuses ready Money, then *take* in their Presentments, and having thereby notice *where the Covy lies*, by the help of his Stalking horse, (*the Apparitor*,) he catches some *to be sure* in his Net, whence they *never escape*, but with the loss of some Feathers at least.

Well may the Fops say, *Here's a Health to the Church of England*, for never did *any* Sickly Church stand in *more need* thereof; if by the Church, they mean, the said *Black-Guard* and *Ragged Regiment* of Sumners, Jaylors, Sworn (I had almost said, forsworn) Church-Wardens, Apparitors, Registers, Surrogates, Officials, and Ceremony-mongers; here's an Ecclesiastical Body of a Church for you, the like of it, is *no where in the World*; for though the Papists have *the same Tools*, and for the same use, and by *the same Names* called and known, yet every Priest Secular (besides the *Swarming Monks*, and Itinerary Fryers) performs *more Ecclesiastical Discipline*, in their way, than the best Bishop does

here, in making Penitents; Is it not high time for our Governours to Imitate our Blessed Saviour, and make a Whip of small Gords, and Slash these *Ecclesiastical-money-changers* out of the Temple?

When *Curs* get into the Church, the Sexton does not stand asking *how they came in* (when he sees the Doors stand open) but *Whips* them out: Even so, it is a folly to spend time in inquiring *how* these Ceremony-mongers, and Ragged Regiment got *so high* into the Church, but Slash them out: For tho' the favour of a *Jesuite* or a *Court-Whore*, might have done Wonders in putting a great *Flap-ping-Cap* upon my Ceremony-monger's-head, yet I cannot imagine how they could open his Skull and put in more Brains, except Schollars and Wits could be made, (*like Knights*) by Dubbing, or as Kings make *Lords*, by *Letters Patents*.

Not, but that the *Vulgar*, and the Fool himself thinks himself *some body* for Wit, and knowledge (*forsooth*) Vertue and Valour, *more than before* his Father or Elder Brother Dyed, or before he got (*I know how*) to be a Court-favourite.

But, Anatomize and Rip him up, and you will not find him to be made of Clay *one jot more Refined* (than other Mortals by the Sound or Title of Honour;) but he that was a Fool and a Coward *before*, is *so still*, tho' he had *Fools Fortune*, the luck to have a King for his *God-father*, and to give him a *Name*, but, in all other respects, he is *just as God Almighty made him*, and as his Sin and Ignorance has Polluted him, only *a great deal more Lofly*, and Confident, (*I dare not say Impudent*) Proud and High.

But the *Canons of the Church* (now in force, I'll prove) foreseeing the *Arrogance Ecclesiastical*, took care (as well as our Saviour did) to prevent it; nay, even in *Minute matters*, such as that, namely, *That a Bishop should not suffer a Presbyter* (his Reverend

rend Brother) *so much as to stand bare*, or keep off his Hat in his Presence, and Imitate our Saviour in *Washing his Disciples Feet*; both of those Significant Ceremonies had no other meaning, but the Ruin of Prelatical Pride, which *begun* amongst the very Twelve Apostles, *as soon as ever* they came from Receiving the Sacrament, or *first Holy Supper*, they fell a Justling each other for the Place, being at Strife amongst themselves, who should be Pope, or Arch-bishop.

Just like the Mother of *James and John*, the Love of Prelatical Pride made her *Pray* (such was the height of her Devotion) that *her Sons might sit* Cheek by Jowle with our Blessed Saviour *upon the Throne*, one on the Right Hand, and the other on the Left, let not my Ink (*herein*) seem too Corrofive; it is the more proper Remedy to cure this *spreading, Cancerous, and Ecclesiastical Ring-worm*, that befaces the Beauty of a Church-man, making him more like *Lucifer* than *Christ*, who was *meek and lowly*.

I have compar'd *Popish* Prelacy (which I have *seen beyond Sea*, as well as *Read of*) with our *English* Prelacy, and I Profess in the Presence of Almighty God, and *before Men*, that I could not discern any the least difference, *within* nor *without*, more than what was between two Crows-Eggs; no *specifical* difference, but mostly *Individual*, where there is any difference, the Papists have *much more Reason for theirs*, than we for *ours*.

For an *Italian* Bishop has not the Hundredth part so big a Diocess, neither in Numbers, nor Extent, as is the Bishoprick of *London*; nor scarce a Twentieth part of the Value; and yet in that little Extent of a Diocess he has a Hundred times more Presbyters to help him in Discipline, or Pennance, than the Bishops of *London*; we are suffered *indeed* (if we please the Bishop) to Preach sometimes, or
to

to Feed, but as to Church-Discipline, we are just so many Cyphers; (the Papists defraud the People of half the Sacrament, and the Bishops take from their Brethren the Presbyters *half the Work* of a Presbyter; that they may be the *Domini Doe-all's*, and yet they cannot do at all, except by *Sell-Soul Registers*, and Sumners, of whom a Presbyter is but the *meer Echo*: What a Church have we got? The *Ruling Elder*, in Scripture, is worthy of double Honour, but *especially the Preaching Elder*, that Labours in the Word and Doctrine, but quite contrary with us: For the *Preaching Elder* is no body to the Register, Bishop or Arch-bishop, who if they be not Ruling Elders, are (some of them) nothing at all; for Preach they do not, Rule they cannot, except by Proxy, Sureties or God-fathers, and Implicite Faith; Where lies their chief use then, more than of *old, obsolete, and Antiquated Statutes*, long-laid aside amongst old Almanacks, and out of Date?

Ay, say some, but old things, and old Men must not be *cast away*: No, God forbid; no more than Novices or little Children; but, woe be to that Land whose King is a Child, and the Land Rul'd by Sureties, God-fathers, Proxies, and Administrators; for woe be that Church whose Ecclesiastical Men are Novices, or Antiquated, and Twice Children; an old Lawyer is not cast away, when he casts himself off, as unfit for the Bar, being half Deaf, and half Blind; 'tis time to have done, when Nature gives a Man — his *Quietus est*.

Oh! but no matter who does the work, (*say some*) yet the *Profits*, the *Profits*, the Wages; the Wages.

To that, Ple Answer; *Avarice, Avarice*, (which made an Apostle Sell his Lord) the *Work*, the *Work*, which none but a God that is *Omnipresent* can discharge honestly, except by Deputies and *Curates*,

a Name unknown in Scripture, and the Primitive Church, till Pride and Covetousness would stoop to that Load that is enough to break the Back of any Mortal; *bona interim Conscientia fremente intus & objugante saltem susurrante meliora*; we hoped, and are still not without some hopes, that as we have lately chang'd our Popish Task-master, our Popish Bondage also would have been eased; for it is meer Hypocrisie, and Mocking of God, to make a Thanksgiving for our Deliverance from Slavery and Popery, if we be *only Translated, Latin into English*, and the Amendment *only in words*, meer words, of the same Tenour and Signification, and are really Comrades Ecclesiastical and Prelatical, whom our Lord has Condemn'd, in every thing, except for Order or Methods sake, our Saviour has past a Sentence against all Spiritual Lordship, but Temporal Lordships, and *Temporal Lords only* does he admit, *Excluso Clero*.

I know not how, when, or how soon it shall come to pass, but the time shall come, (I'll say with my Saviour — *Mat. 15. 13.*) *that every Plant which my Heavenly Father hath not Planted, shall be Rooted up.*

The Devil and the Popes made certain Laws called Canon Law; and to encourage Men to Profess the Magick or *Black Art*, a thing was advanc'd called a *Professor* or *Doctōr of Cannon-Law*, and we are such Wise Reformers as to Chuse our Officials, Commissaries, Registers, and Chancellours out of this Rubbish; It will cost a Man honestly 500 l. before his Son can be *Free of the Sell-Soul Trade*; but then; *then*, when he happens to have a *Sell-Soul's Place given* (given said I? Fool that I am! I mean granted) to him, when he gets understanding to know the English of *Consideratis Considerandis*, or the meaning of a Gratuity, an Income or a Fine, he may get the Devil and all of Money, and a Purse
as

as large as his Conscience. As for Instance : I myself Read an Absolution in my Church of *All-Saints*, sent to me from *Doctors-Commons* to Publish, in Pain of the Law ; namely, I must Cure a Young Lady, by Absolving her, that was Excommunicated for breaking her Leg, or coming before her time ; and because she was loath to Repent, she Punish't her Purse, sent up the Guineas to *Doctors-Commons*, where a Proctor (that shall be Nameless, for 'tis usual) Swore in my Presence before the Vicar-general, in *animam Domina*, for the Soul of his Mistriss (the said Young Lady whom he never saw, nor ever will see, for she is Dead) that he did believe her very Penitent for her Sin of Fornication ; 'tis true, she never spoke to him, nor to the Register, nor to the Vicar, nor Surrogate, nor to any of that Rabble, but her Guineas did, to my knowledge ; this is no telling Tales out of School, for I always defy'd them and all their Works, they are so Profligate, and Prostitute, withuot shame, or Conscience.

A Whore in *Rome* may have a Pardon or Absolution for a *Julio* or two, and for Twelve Royals (a Noble English Money) in *Spain* or *Portugal* ; but our *Sell-souls* have no Conscience in them, if they get a Rich Whore into their handling : Besides, The Papists Colour over the *Pick Pocket Rapin*, with Enjoyning some Penance, as to say Forty *Ave-Maries*, or sit all Night Naked upon a cold Stone, to Cool and Mortifie them at least, to colour the Robbery of their Purses ; but our *Disciplinarians* barefact, bid you deliver your Purse (full of Guineas sometimes) or else go to Pound, or *Pinfold*, (the Devil) and Jayle ; but open your Purse, and you shall not need to open your Mouth, and Confess your Sins.

I have seen a great part of this Moyety, or one side of the Globe of the World, and somewhat of the

the other Hemispheres beyond the *Æquator*, but in all my Travails, Reading or Discourses, I never met with such a Rotten, Senceless, Shameless Church Discipline as ours is, for it is nothing but a Money-matter, without any Sconce, or Colour; the Papists are as bad, but more Cunning and Modest Sinners, they have some Cloak for their Knavery: They Worship Mammon their God, as much as any Church of *England* Man does, but they make some pretence of Pennance and Repentance.

Nor is there a Church of *England* Man that will ever come to Heaven, but, before he comes there, he will and must thank me (or such as me) for stopping his Career to Hell, (full Speed) without Check or Remorse; they'll find, that neither Almighty God, nor the People will long be Mocked.

If they can defend their *Baal* and *Babel* like Christians, Schollars or Gentlemen, let them come forth and Answer me; but hitherto they never durst Encounter my Naked Truth's but with a pick't Jury, that Credited a single Witness in Contradiction to Five unconcern'd and unbiass'd, as well as substantial Witnesses; (but neither God nor any King has Pardoned Perjury, there is a time for all things.) It was well for him, as well as for me, that I fell into the Hands of a Noble Person, that Scorn'd to make Money of his Honour, promising upon his Honour, that he would never take advantage of that Verdict of 2000 *l.* till I should Commit some other Crime, that might deserve so great a Penalty; whereas Truth and Reformation is so far from being a Crime, that none can have such a Thought, but an Atheist, or he that defies all Honesty and the God of Truth.

The God of Heaven then has Decreed, that Pride and Cruelty Prelatical, shall have a sudden and a Dreadful fall; stand clear there, and look to your Heads, for Prop it, and Shoulder it up who will,

will, they have been and still shall be Buried in its Ruines.

Oh! but the *Popishly Invented Writ de Heretico Comburendo* is taken away by Act of Parliament! Yea, I do not say that Prelates Burn Dissenters, (they cannot if they would) but there has been Ten times more Ruine to Families by Cruel and long Imprisonments, by Vertue of that *other Popishly Invented Writ, de Excommunicato Capiendo*, that had the same Original and End with the *Burning-Writ*; they were neither of them Plants which my Heavenly Father hath Planted, and therefore you know their Doom.

Pillories, Excessive and Unmerciful Fines, (the late Cruel Whippings of Gentlemen, is a new Invention, the *Welsh* Monster must have the Honour of that base Cruelty, that even the Bloody *Romans* never used to any that out-liv'd the Infamy, nor to any, but such as were Condemn'd; Does not the *Welsh Perillus* deserve to Roar by reason of his own Brazen-Bull? That the *Welsh* Blood of his Back may Refund a little for the *English* Blood so shamefully Slash't out, and Spilt; but, (I say) Pillories, Excessive and Unmerciful Fines, *Imprisonments Eternal and to Death*, (devising thereby Hell upon Earth,) Cropping off Ears, Imposing of silly Ceremonies, and Arbitrary Taxes, and Oppressions, (in the Reign of little Arch-bishop *Laud*) were the occasion at least (I well remember) of so many Dissenters, and the Peoples pretence (at least) of Rising in Arms, which were not laid down with his Death, nor the Crimes and Blood Expiated, but by Committing greater, in an unnatural and bloody Civil War of Twenty long Years standing.

But the Sarcasme put upon Archbishop *Laud*, by (*Archee*) the King's Jester, I cannot forgive, in any

The Ceremony-Monger.

Sir

any other Man; namely, when at his Request,
King Charles I. admitted the Fool to say Grace, (his
Grace little Doctor Laud then in Presence) viz.

Great Praise be given to God, And little
Laud to the Devil.

For Prelates were the Peoples Love and Hate,
Cry'd down, and once (by Chance) cry'd up of late;
(In Rancour to the Pope and Popish State)
And English Popery shall have the same Fate,
(With last Years Almanack) quite out of Date.

For a Ceremony-monger (that Church-Cob-web)
can no more be mended (as aforesaid) than other
tatter'd and broken Cob-webs, and if you could,
'tis not worth the while; a Broom will do it :
However, some repairs are as speedily as necessari-
ly to be done; least *England* become Allegorically
Famous (as *Denmark* is in a literal Sence) for abun-
dance of *Wood-Cocks*, with long Bills, *gay-Feathers*,
narrow Tongues, and little Brains.

THE

THE
Good Old Cause:
 OR, THE
 Divine Captain characteriz'd.

Being a Sermon preach'd in a Camp.

II SAM. X. 12.

*Be of good Courage, and let us play the Men, for our
 People, and the Cities of our GOD; and the
 Lord do what seemeth him good.*

Generals of Armies have usually in all Ages, amongst all Nations, made a Speech to encourage their Souldiers when drawn up in Battel-array, and ready to engage: Such a Speech is this *Text*, made by *Joab*, (King *David*'s General) when his Army stood in *battalia*, ready to fight the Enemy that had beset them Front and Rear, the *Syrians* in the *Front*, and the *Ammonites* in the *Rear*; no way left to *run away*, they must either fight or dye; nay, fight, that they may not be killed. In this desperate state, the General faces his Army to the *Front* and *Rear*, the *Front* he leads himself against the *Syrians*, the other half of his Army his Brother *Abishai* led against the *Ammonites*.

In this posture the Army was drawn up in the face of their Enemies, when the valiant *Joab* made

a Speech, addressing himself particularly to his valiant Brother Abishai, saying, *If the Syrians be too strong for me, then thou shalt help me; but if the Children of Ammon be too strong for thee, then I will help thee. Be of good Courage, and let us play the men, for our People and the Cities of our God; and the Lord do what seemeth him good.*

In my opinion this is the most pithy and succinct, as well as the most divine Speech of a noble General that ever I met with.

In the former part he speaks like a good Souldier, like a brave man; in the latter part like a Divine, like a good man: For, Joab did not buy his Place, nor make Friends at Court to intercede, nor claimed Kindred to the Blood Royal; and yet he might, for the King was his Cousin-German; but he won the place by his Sword.

For, King David had pass'd his royal Word, that he that first smote the Jebusites, he should be Chief and Captain: Joab did it, and his Lieutenant-General got his Place by his Valour too; he lift up his Sword against 300, and slew them, and had the first name amongst the second Ternary of David's Worthies.

Valour is twofold; *Active* and *Passive*.

Active Valour consists in doing hardy things, like a stout and great man.

Passive Valour consists in suffering, and enduring hardship couragiously, like a pious and good man. These two sorts of Valour divide the Text into two parts; *Active* Valour in these words, *Be of good courage, and let us play the men, for our People and the Cities of our God.* *Passive* Valour in these words, *Let the Lord do what seemeth him good;* or as the Chaldee Paraphrase, (none of the worst Versions) *Let the Lord do whatsoever he has predestinated or fore-ordained.* As if he should say, Shall not He that made us and brought us into the World, have Leave to

continue us, or take us out of the World, according to his own (not our) good pleasure? Let what will come, all shall be welcome, Life or Death, Liberty or Captivity, Soundness or Loss of Limbs, Victory or Defeat, even as best pleases Almighty God, not my will, but his be done; let the Lord do what seemeth him good.

Active Valour is made up of three Ingredients, viz. 1. A good Courage. 2. A good Conduct. 3. A good Cause. These three Ingredients of Active Valour divide the first general part of the Text into three particulars.

1. A good Courage, in this Exhortation to it; *Be of good Courage.*

2. A good Conduct; *Let us play the men.* Some are fierce and stout as Lions, and yet may have but a brutish Valour, and be foot-hardy; except their Courage be managed with a rational and discrete Conduct, and thereby *play the men.*

Though I confess, in this Criticism I follow the English Translation, which comes nearest the * *Septuagint*; for the Syriack and Chaldee Paraphrase have but one word to signify both a good Courage and a good Conduct:

The former } is the proper } Hand and Heart.
The latter } act of the } Head and Heart.

Solomon says, *A wise man is strong*; (i. e.) though his Hand be weak, yet a good Headpiece makes him strong, and able to play the man.

3. Thirdly, A good Cause is the *causa sine qua non*, the sole Ingredient necessary to qualify and sanctify all fighting; without a good Cause all killing is Murther; nothing but a good Cause can hallow our Swords.

* *Ἀνδρεία καὶ νεότης ἁπλῶς.* Sept. But the Chaldee and Syriac Interpreter authorizes no such nice distinction; *invalesco & invalescamus.*

The good Cause in the Text is, *The Good Old Cause*, namely, in defence of our People, and the Cities of our God.

As if General Joab had said, Let us play the men for our Countrymen, whether they be good or bad people, they have Lives, and Estates, and Liberties, in the defence whereof our Swords are drawn; they have also religious Liberties in the true Service and Worship of God, in the Cities of our God, in defence of which good Cause too we must play the men. For, all the Cities of the World, as inhabited by God's Creatures, might as well be called the Cities of our God, as well as the Cities of Israel, if the true Religion and Worship of God in those Cities be not meant by this Phrase, *The Cities of our God*.

Thus St. *Augustine* styles his Books concerning the Church of God, (as Joab in the Text) *de civitate Dei*.

Obj. But some may say, That this War, when Joab made this Speech, was not a defensive but offensive War, an invasion of the Country of the Ammonites, and the Battel was fought at the Gate of one of the Cities of the Children of Ammon, ver. 8.

Ans. I answer, That notwithstanding this Invasion, this War was purely defensive: For, the Ammonites had abus'd King David's Ambassadors, which were sent in kindness to condole the death of Hiram their late King; which was in effect the abuse of the King that sent them.

And this abuse of Ambassadors has always by the Law of Nations been reckoned a just Cause of War: For this cause alone the Romans waged War with the Corinthians, the Tarentines and Illyrians; and this was once the cause of War betwixt the Emperor of Germany and the Port.

And the Ammonites here did resolve upon a War, and to that purpose hired Souldiers of Fortune, the Syrians, for Money, to fight for them a-

gainst the *Israelites*; whereupon K. *David*, like a wise General, since *fight they must*, he would not be behind-hand with his Preparations, nor stay till the *Ammonites* should come into his Country, and make *Israel* the *Seat of War*, but by wise Conduct, meets the coming Storm, and in defence of his People and the Cities of his God, carries the War to the Enemies Cities, where our valiant General exhorts his valiant Brother to *be of good courage, &c.*

The first Ingredient of true active Valour is a good courage, which is threefold, *supernatural, natural, additional*. 1. First, *Courage supernatural*, which appears when God makes men more than men, by infusing his Spirit of Courage; nor was there ever a great Conqueror, but he alwayes had *this Spirit of God*, which has been given both to good and bad men, Christians and Heathens: This was so visible, even to the Heathens, that they all built Temples to *Fortune*, which we call *Providence*, *Nemo vir magnus sine afflatu divino*; such was *Alexander*, and *Scypio*, *Cesar*, *Pompey*, *Marius*, &c.

And the Heathen Historian observes, that an Athenian General (*Themistocles* as I remember) never won a Battel after he had braggingly told his Countrymen, after a great Victory, *This I did, and in this Fortune had no power.*

The Souldiers of the famous *Marius* thought he spoke in the fight with *more than human voice*, when he fought and conquer'd that *Inundation* of Men, the *Ammons* and the *Cymbers* that came to swallow up his Country.

When *Gideon* was to be a *Jesus*, a Saviour to *Israel*, 'tis said, * *The spirit of the Lord came upon Gideon*; the same Spirit (sometimes called *Faith* or good *Confidence*) made *Baruch* and *Sampson*, *Jephtha*, *David*, and *Samuel* †, to play the men above

* Judg. 6. 34. † Heb. 11. 32, 33.

commou men, who through Faith subdued Kingdoms.

As for Instance in *David*, Tho' in prudent and wise conduct he could not have encountered *Goliath* with any weapon better than a *sling in a Stone*, to enter that forehead where alone the Giant was *unarm'd*, and little expected such an Encounter; yet it was a *bold Faith and Trust* in the Name of the Lord, that made his Heart strong and his Hand steady. And it was usual in those days, with a Sling and a Stone, before the use of Guns, to hit at an *Hairs breadth*, so *dexterous* (I had almost said) were those *left-handed Benjamins*, *Judg. xx.* For, how big soever the Giant was, *David* was neither *longer-liv'd* than we, nor bigger, nor stronger, if so strong, as we are; but the *Spirit of God* put into him a supernatural and superlative courage to play the man for his people, and the Citys of his God.

2. Secondly, Good Courage is *natural*, the Bounty of Nature, for which a man is indebted (as *Goliath* was) to the firmness of his Limbs, the goodness of his Complexion, and his happy Stars, to make him *martial strong*, and of *good courage*; such were these two Sons of *Zerviah*, in the Text, whom * *David* confesses to be his overmatch and too hard for him: For, to his Brother *Abishai* this Speech is made, tho' our *English Translation* only says, *He said*; but the *Septuagint* adds, *He said to Abishai*.

Such men as are of a faint and timorous Complexion *naturally*, have got a *Caveat enter'd* by Nature in their Bosoms against being listed for Soldiers. Such men may be useful for the Plow, or to wrap themselves in a Gown, and serve well in

* *Εἶπεν αὐτῷ Ἀβισαί*, says the *Septuagint*.

the Pulpit, or to make a noise at the Bar, but the thundering of Guns and Drums will give them an *Ague*, and put them into a *Fit of trembling*: It is tempting of God, and bidding Defiance to his *Handmaid Nature*, for such *effeminate Constitutions* (of all Employments) to turn *Souldiers*; let them leave the rugged and boysterous Wars to rugged and rocky Complexions and Constitutions. Some men have stil'd a Soldier a *necessary Evil*, but I think, *under Heaven*, a good Soldier is one of the *most necessary good things*.

For, as the World goes, we should lose all other good things, if it were not for those *brave Souls*, that *play the men* in defence of the innocent Infants, the weaker Sex, and weaker Men; still they are *our People*, and a brave Souldier is their *Rampart*, their *Bulwark*, their *Lifeguard*, the *only Safeguard*, *under God*, of our *People*, and the *Cities of our God*: Without these *Protectors* the Pulpit would be a *Cypher*, an empty place, the Bar unfrequented, and our Lives and Estates at the mercy of a Tyrant.

But there are but few of these *Worthies Souldiers of Natures making*, yet a few of them are enow to put Courage into *Cowards*, which is done by,

3. Thirdly, Additional Valour, which has many causes; as, *First*, a *good Cause*; it will make a *Coward* fight, to think that he fights *for God*, *for the Cities of our God*; as we usually and truly say, *That one honest man will beat two Thieves*, because the guilty Conscience makes a *great Thief* a *great Coward*, and his Villany and Roguery makes him a timorous Villain and a fearful Rogue; whilst he that fights in a *good Cause*, fights *for God*, and God fights for him.

This made little David boast so triumphantly; * *Tho' an Host of men encamp against me, my Heart shall not fear*. Saith he, *They compassed me about like Bees*, but in the name of the Lord will I destroy them.

Yet

Yet there are three sorts of *Fighters* at this day, that play the men in a bad Cause; which I cannot dismiss without a severe *Reprimand* from this Text; as,

1. First, *Souldiers of Fortune*, such as was these 33000 *Syrians*, that ran away, and fled before *Joab*, 2. 13. they were *Hackney-souldiers*, hired as *Hackney-horses* for such a Journey, such an Expedition, *Here's your Money*.

These *Souldiers of Fortune*, that fight without examining the cause, and march with the first *Chapman*, are the basest of *Butchers*; for other *Butchers* get a greasse *Living* by killing *Beasts*, but *Soldiers of Fortune* live by killing *Men*, and are meer *Cannibals* who (like the *Bravo's* in *Spain* and *Portugal*) have no other *Trade* or *Profession*, but *Hackney Butchers of Men*, any *Men*, without any other cause than that of the *Switzers*; they kill any body for the *Argent*. What will ye give me, saith *Judas*, and I will betray, and be guilty of *Innocent Blood*? What will ye give me a day, and I will kill, ravish, burn, and murder, saith the *Souldier of Fortune*? And all this without any remorse, custom of *Sin* hardens his callous *Heart*, and makes him pitiless, and without any *Bowels of Humanity*, as if he had a *Commission* from *Heaven* (as *Peter* had in another case) *Arise Peter, kill and eat*.

Of these *St. James* speaks; *Jam. 4 1, 2. From whence come Wars and fighting among you* (meaning the *Factions* of *Judas Galilae*, and also the other *Jews* then in war against the *Samaritans*, and fought bloodily for the *Money-busines*) *come they not hence even from your Lusts* (of *Avarice* and *Ambition*) *ye fight and war, ye kill, and desire to have, that ye may consume it upon your Lusts*: For, a *Souldier of Fortune* usually consumes in *Debauchery* what he gets by this inhuman *Butchery*. Thus this *Devil incarnate* (like his *Father the Devil*) goes about like a

roaring Lion, (from Country to Country) seeking whom he may devour.

A Prince that has a good Cause may (notwithstanding) make use of these Man-slayers or Slaughter-men, as *Clients* sometimes see their Advocates, not so much to be for them, as that they be not hired against them; though these Fellows are seldome either faithful or truly valiant; for he that will sell his Soul or his Life for Money, will not fear for Money to betray and sell his Prince.

But since they are kept (like Cocks of the Game) that are good for nothing in Nature, but to fight, these Forlorns will serve for a Forlorn, and to blunt the Enemy's Swords; for, if they will not fight, they are good for nothing but, like the Locusts of Egypt, to eat up every green thing: If these be Cowards, they must be punished as all Cowards are in a well-disciplin'd Army, with present Death.

For, plow they cannot, work they will not, fight they dare not, for they are alwayes unfit to dye, and therefore must be afraid to dye. This Locust, like other Locusts, is one of the Plagues of Mankind, good for nothing whilst it lives, but Mischiefs, and therefore, though unfit to dye, yet unfit to live.

These are the men that nourish and foment Wars in Europe; War is their Trade, their Commodity, and can you blame them, if they make the utmost penny they can of their Trade and Profession? But, as bad as this Caterpillar is, I have another in the

2. Second place to expose, that always fights in a bad Cause, and therefore is worse (if worse can be) than a Souldier of Fortune; for, this Man-slayer fights as seldome as is possible, since he does not love fighting, but as lazy men love Work, they must starve without it; he fights to eat, and if he could eat without fighting, it would be the tamest Brute alive.

But,

But, in the next place I must shew you a *Hector*, that loves fighting and killing in a *bad Cause*, as he loves his *Life*, nay, *more than his Life* or his *Salvation*; I mean the *Duelist*, that thinks himself a *tall fellow* if he has killed his *Man*, though thereby guilty of a double Murther, 1st, of his *Adversary*; 2^{dly}, of himself.

So unhappy is this *Man of Blood*, if he dies in his *Blood*, and breathes *Revenge* to his last *Breath*, then it is a fearful thing to think of his fatal *Doom*; and if he kills his *Adversary*, 'tis Odds but he is hang'd; especially if all *King's* have such a *Conscience* as *K. Charles I.* that never would pardon a *Murtherer*, saying, The Almighty God has enacted, that *He that sheddeth Man's blood, by Man shall his blood be shed*: And whom am I, that should pretend a *Prerogative* to dispense with the *Laws* of the *King of Kings*?

Obj. But, may some say, would you have a Gentleman whose Honour is dearer to him than his *Life*, put up an *Affront*, especially since the neglect of demanding *Satisfaction* (that's the word) is not interpreted *Conscience*, but *Cowardice*, and invites a second *Affront*, and happy the Coward that can but come near so tame a thing, that he may safely kick it?

Ans. To which I answer, That I knew not which is better; *Death* or *Life*; they are *indifferent things*, and only good or bad as they are circumstantiated; a *Man of Honour* will either live in Honour or dye in Honour. But, by *Honour* I mean not that *Puff*, or *Blast*, or *Vapour* which has no affinity with *Reason*, *Honesty*, and a good *Conscience*; a truly valiant Man is a truly virtuous Man, and a truly honourable Man a truly honest Man; but he can neither be a good Man nor a brave Man, that is not a rational Man. Now, I am content to give my *Man of Honour* a *Dispensation* to answer any *Challenge*,

ledge, so that he retain his *Reason* and his *Honesty*. But, 1st. Is it reasonable and equal, that a Gentleman of a vigorous Health and a plentiful *Estate* for his *Heirs*, and Heirs for his *Estate*, should venture his Life against a *Beggarly Hector*, that perhaps is weary of his Life thro' Poverty and Diseases, the loathsome consequences of his Lust, and would be beholden to that charitable Hand that would cut the rotten Thread of his Life, rather than suffer it miserably and gradually to rot in pieces?

But, 2^{dly}. (What answers all other Challenges) a Duel can never be fought with *Honesty*, because it is point-blank a Defiance and Breach of the Laws of God and the King. And therefore let no Man pretend to any point of Honour that is inconsistent with his Allegiance to God and the King, the only Fountain and Measure of Honour: And if *Hotspur* dislike this my Decision, as too *sage* and cold, yet in his softer minutes he will thank me, as fiery *David* did his Cooler *Abigail*, when he was upon the Road in all haste to kill *Nabal* that Churl, saying to her, *Blessed be the Lord God of Israel, which sent thee this day to meet me; and blessed be thy advice; and blessed be thou, which hast kept me this day from coming to shed Blood, and from avenging myself with mine own hand.* 1 Sam. 25. 32, 33.

This Duelling is so *unsouder-like*, that the brave *Romans* (who conquer'd the World) yet abominated all private Duels, and if they would shew their good Courage, and play the men, they did it against the common Enemy of their People and the Cities of their God. Who more valiant than *Julius Caesar*, or *Cato*? What could be more cutting and reviling Language, than that which *Cato* gave *Caesar*, and even in the *Senate-house*, and yet this never produc'd a Challenge? What cares a Rich man if a foolish Fellow call him a *Bankrupt*, and that no body will trust him? He smiles, and resolves he will not run

on Trust. What cares a *valiant* man, if a prating Fellow calls him *Coward*? He smiles, and resolves that the other will find him *no Coward*, if he makes trial.

No greater *sign* of a Bankrupt than to *bring his Action* for the words. No greater sign of a *Coward*, than to send a *Challenge* for the words; which if a man answer, he ventures his *Body and Soul*, his *Life and Estate*, and if he *kill*, he makes *work* for the *Hangmen*, and if he *be kill'd*, he makes *work* for the *Devil*.

But 3dly, There is yet behind a *worse Slaughter-man* than either of the former, and all for want of a *good Cause*, and that is your *Religious Rogue*, that fights *couragiously*, and plays the *Man*: *Plays the man*, said I? No, no, he *plays the Devil* for *God's sake*.

Of these our Blessed Saviour prophecies, when *they kill you*, they think they do *God good Service*. Such was the *Zealots* among the *Jews*, that murder'd the *Samaritans*, because they differ'd from them in *Religion*, the *Samaritans* owning only the five Books of *Moses*, viz. *The Law*, but *not the Prophets*; but the *Jews* did believe *both* to be *Canonical*.

There's no more Reason that one Man should kill another, because he differs from him in *Religion*, than because he differs from him in *Stature*, *Feature* and *Complexion*.

Thus *Mahomet* preach'd with his *Alcoran* in one Hand and his *Sword* in the other: Take your choice, take *his Faith*, or feel the keenness of *his Sword*. Thus have I heard that a *most Christian Prince* makes *Converts* with *Troops of Dragoons*. Thus the *Spaniards* in *America* drove *Shoals* of poor naked *Indians* to the *Rivers*, *utrum horum*, take their choice, either therein to be *baptized* or *drowned*. A sad Choice, and a worse Cure, to *knock out Mens Brains*

Brains because they are *blind* and cannot see so well as we, the abstruse Mysteries of Religion. St. John says, *If a man say he loves God, and hates his Brother, (and Killing is the extremity of Hatred) he is a Lyar and a Murderer.*

Of these *Religious Villians* I'll say as Jacob of his two murdering Sons, (*Simeon and Levi*) Gen. 49. 5, 6. *Instruments of Cruelty are in their Habitations: Oh my Soul! come not into their secret, unto their Assemblies; mine Honour, be not thou united.*

Blessed be God (may the *Papists* in England, Scotland, and Ireland say) that the Principles of our Holy Protestant Religion, teaches us better things. Blessed be God (may we say) that the Principles of our Holy Religion teaches us better things. Let the *Jesuites* fight like mad (as they cant it) *ad propagandum fidem*; let their Council of *Constance* decree, That no Faith is to be kept with *Hereticks*; let them break Truces, Leagues, and Covenants cemented with Oaths and Sacraments; let their Superstition (like *Paracelsus's Damon*) be conjur'd and confin'd to the Pommel of their Swords, whilst we know not how to draw our Swords, except in that good Cause, in defence of our People, and the Cities of our God. This is such an additional cause of Valour, that where a Man's Stars make but an awkward Soldier, this good Cause will cause a Coward to be of good Courage, and make an effeminate Man to play the Man.

2dly, A second cause of additional Valour is good Conscience, or a good Life and Conversation: Virtue and true Valour are so near a kin, that they have but one Name in several Languages to express them both.

Therefore many an Army that has a good Cause of War, has been ruin'd by Debauchery, and the want of virtuous and good Discipline.

Can a Man be faithful to his Prince that is treacherous to his God, and his own Soul? Can a Man be a Saviour to his Nation, that wishes himself damn'd at every word? Can he be valiant that fears to dye? And must not all Men fear to dye, that live in open defiance to the God of Heaven, and therefore most unfit to dye, lest he be damn'd, according to his daily Prayers? Will not such a one tremble when he comes near the mouth of a Canon, and a Broadside, and like Belshazzar, knock his Knees together, in dread of that fatal Doom he trembling saw, but knew not how to prevent? The prophaneness of these Debauchees does debauch their Courage, tho' they be naturally of a good Courage; well may they then think they shall sink and be damn'd, they have so often wish'd it in cold Blood.

Nor can the greatest practice of Atheism prove any Fence against this Fear, when Death stares him in the Face. This Fool (as the Psalmist calls him) may say in his Heart, (that is) Wish in his Heart, that there is no God, and perhaps may so too in his drunken Rant and drunken Company, but let him come to the Gates, or approaches of Death, and he cannot chuse but dread that Judge, against whom (like the Giants of old) he has waged War and bid Defiance all his Life-time.

And it is observable, that the Psalmist says, the Fool hath said in his heart there is no אֱלֹהִים, or as the Chaldee, אֱלֹהִים, which signifies, God the Judge. The Fool could be content there should be a Jehovah, a merciful God, but wishes, as Thieves in Goal do, that there should never be an Elohim or Judge of Assize, and both of them for one and the same Reason too.

Obj. A good Conscience! may some say, and a sober Life and Conversation are good, very good things; but he that is without Sin, let him cast the first Stone at my Debauchee.

Ans.

Ans. It's one thing to sin thro' humane frailty, and a vastly different thing to sin voluntarily, presumptuously, and *with an high hand*; such Sinners, by the old Law, were punish'd *with Death without Mercy*, Numb. 15. 20.

A Man that is a very good Subject may sometimes break some of the King's Laws, through *Ignorance or Infirmary*; but will this justify a Rebel, that lives in *open defiance* of his Prince, and bids him *Battel*? It is these Rebels to Heaven, that seem to follow the Counsel of that wicked Woman, to *curse God and dye*; that *never pray*, but to be *damn'd*, and live in open Hostility to the God of Heaven; that will ruin the best Cause in the World.

This common and open *Prophaneness* does not only provoke God's Wrath against themselves, but against their Governors, if they only *reprove* and make Proclamations in detestation of them. Old *Eli* did thus much to his debauch'd Sons, but, for want of a *severer Discipline*, God punish'd *him and his House* for ever.

This Leven must be purged out and cashiered, or else it will leaven the whole Lump. It is no *surprize* therefore to thinking Men, to hear of vast Fleets put to Sea, with vast Expence and vaster Hopes, yet *without Success*, whilst Men (thus impudently and openly) from the *First Rate Ship* to the *Tender*, from *Stem* to *Stern*, from the *Captain* to the *Cook*, Swear and Curse like Devils, and therefore *most unfit to play the men for our People, and the Cities of our God*.

None therefore can be *greater Enemies* to their Sacred Majesties and so good a Cause (the *best Cause* in the World at this Juncture) than these *damning, cursing, cursed, and swearing Libertines*, that cannot truly and faithfully honour their King, if they fear not God. For such I'll pray (though) as we do over the Doors of them that have the Plague, —

Lord

Lord have mercy upon these Wretches, or in the words of Moses, Deut. 32. 29, 30. O that they were wise, that they understood this, that they would consider their latter end. How should one chase a thousand, and two put ten thousand to flight?

If therefore a Soldier love his God, his own Soul, his King, his own Honour and Welfare, his People, and the Cities of our God; let him so live, that he may not be afraid to dye, and then his good Conscience will add to his Valour, and make a Man of good Courage, and able to play the man.

3. A third cause of additional Valour, is valiant Leaders, by their courageous Words and Deeds.

1. First by their Words, adding Courage to their Souldiers by such brave Speeches as this in the Text.

The first and bravest Emperor Julius Caesar was very happy both in Arts and Arms, a good Orator, and a good Captain, and was addicted to these Harangues to cheer up his Souldiers, when ready to come to the Push; as may be seen in his own Commentaries: No man spoke better; no Man fought better; both he and Joab in the Text, had (as all valiant Men have) a great presence of Mind, had their Wits about them in the midst of Dangers; they did almost what they list, and could say what they list, tho' what they said was but little, yet they spoke much in little, being happy both for the Pen and the Pike.

2. But the brave Deeds of a Commander is far more efficacious than brave Words; a courageous Leader (like the Sun-beams) influences all that see him with Spirit and Heat and Life: For, as Cowardice is infectious (a few Cowards, if not timely knock'd down, are enough to ruine a whole Camp) so Courage also spreads it self, and there's none so timorous, but he will be ready to follow their Leader, if a brave Man at Arms.

4. A fourth cause of *additional Valour* is good *Arms* and good *Armour*: These will put Courage into a Coward, and these *daunt* the bravest Enemy that fights *unarm'd*. A Souldier may with as much reason *slight* all his Garrisons, *ruine* the Bulwarks of his strongest *Fortes*, and cut down his *Palafadoes*, as fight without his Armour. The Prince of Poets (the *first*, in *Time* as well as *Excellence*) never fights his Champion *Achillis* till he has first buckled on him his Armour of Proof.

Nor does our * *English Homer*, (so famous for, but *less happy* in his *Pike* than his *Pen*, yet as terrible to his Enemies abroad, as amiable to his Friends at home, that accepted the *Lawrel*, but refused the *Diadem*) in his *English Arcadia*, ever fight his Knights to beat the Giants, till he has first brought them the best *Horses*, the best *Arms* and *Armour*, that he could imagine, (nay, he spares for no Costs) to furnish them with. And neglected by none but *Braggadochios* (especially since the Invention of Gunpowder.) Is Valour any Fence against a Bullet? That *dismounts* the Highest's Courage in its full Career, tho' shot by the most feeble Arm. The Wonders done by a late Hero in *England*, *Scotland*, and *Ireland*, in a *bad Cause*, was truly attributed to his care of good *Armour*, for that cause surnamed *Iron-side*. If good *Armour* has done *so great* things in a *bad Cause*, what Wonders may it not do in our Cause at this day, the best Cause in the World, in defence of our People and the Cities of our God, from the Ravage of a merciless and bloody Foe, the Common Enemy of Mankind, the *Turks* and *Mahomet* only excepted. This harden'd Enemy, wonted to spoil, cannot be oppos'd, in humane probability, by a *Militia*, that has no other Armour than *Feathers* and *Scarfs*; as if a muster of Men, when three

* Sir Philip Sidney, who was elected to be K. of Poland, but refused.

Kingdoms lye at stake, and rais'd and maintain'd at a vast charge to their Country, were nothing but a *Morris-dance*, that their Women out of their Windows might admire in the Street the goodly *menage* of the *gay Puppit*, that belongs to their House: No other reason can be given why, at this day, the *Militia-Captains* elude and frustrate the *Statute*, that commands *Back*, *Breast*, and *Pot* for the Horse, and *Corset* for the *Pikes*; now (chang'd forsooth) into a *Leather Jacquet*, nick-nam'd a *Buff Coat*, and into a Red Coat and Byonet. Or, is it because some *Feather-bed Captains* sell such *Ware*? Oh! but Armour is wearisome and heavy: Yes, so also is the whole *Duty of a Soldier*; but it is the Occupation he has undertaken, and by which he gets his *Livelihood*; and, Can a Workman work without Tools? Or, is he asham'd (like other Workmen) to carry them on his Back? Let a Soldier be asham'd of being beaten, of being a Captive; or running away, but let him never be asham'd of the Tools of the Trade by which alone he stands fair for the Victory. But, say some, This Armour speaks *Fear* and *Timorousness*. Does it so? Then be it so. *Fear*, that makes a *Centinel* or a Guard more watchful, is a due *Ingredient* of true Valour. Was there ever any wise or successful *Generals*, but fortified their Camp? When the *Spade* and the *Pickax* are the *Souldier's Armour*; yet this is really fear of *Surprizal*, but not *Cowardice*, but the greatest Wisdom. The great *Alexander*, *Cesar*, *Pompey* and (generally) the *Grecians* and *Romans*, were no Cowards, (for they conquer'd the greatest part of the known World) yet they never engag'd, but in bright-shining Armour, especially their Horse, except some light-armed *Horsemen*, with us called *Dragoons*, that are not intended to abide the shock, but in a Battel to be here, and there, and every where, as occasion serves, being *Mars's Hermaphrodites*, neither right

Man

Horse

Horse nor right Foot, yet *both these*, and of extream use and behoof in a Camp. A Souldier may as well dismantle all his Forts, and scorn to fight within a Portcullis and Castle-walls, Gabions, Perupets, and Bastions, as to scorn to fight within his Armour: Victory is not got (but many times lost) by Bravadoes; and I can scarce pity that *Rhodomantade*, that dy'd upon the point of that Sword that he had once gain'd from his baffled Foes, but return'd it in *flaming Bravery*, to play the Game over again, and *lost* it after he had *fairly won* it. Let then our wiser Souldiers *ride in Armour*, that they may *ride in Triumph*, adorn'd with the Spoils and Trophies of the slaughtered Enemy, whilst the *unarm'd Captives* follow the Wheels of our armed Chariots, and let them *laugh in their Sleeves* at the Cowardice of their armed Conquerors, in surprizing a sleepy, negligent, and unarmed Foe on unequal terms: The slaughter'd Dead cannot, and the Living dare not call their Conquerors Cowards. Arm your selves therefore when near an Enemy, lest you pay for your Folly and Credulity, as *Abner* did, who came into his Enemy's Quarters without his *Aylet Shirt*, privy Armour, or *Coat of Mail*, (which had certainly sav'd his Life.) *Died Abner as a Fool dieth?*

I care not how rich and glittering my Souldiers Armour is, so it be of *Proof*; let him be *proud on't*, and he'll *joy in it*, and though a little irksome at *first*, yet *Use* will facilitate it, (I speak experimentally) and *Custom* will make it *natural and easie*. The *Porcupine* never marches but with his Arms ready fixt; the *Crocodile* never marches, nor swims, but in his Armour of *Musquet-proof*; and, Shall Man, who is made by GOD, the Master of all other his fellow Creatures, lay by his Armour when he goes to fight? To what purpose has GOD and Nature furnish'd Men with better *Brains* to
invent,

invent and *Hands* to *forge good Armour*, if they play the Fool in the neglect of it, and dye *as a Fool dyeth*, when they should play *the men, for our people, and the Cities of our God*? Did ever any wise Soldier accuse *Hannibal* of Cowardice, tho' he fought cunningly most commonly with his Brains, to spare his Mens Lives,, by laying *Ambushes*, *Bribery*, and *Surprizals*? Even the vapouring and flashy *French* have now at length learnt this Wit, and so they conquer, they care not what men say or think. *Dolus in virtus quis in hoste requirit*? was an old Proverb in the *Roman Camp*.

But, say some, *Goliath* was arm'd *Cap-a-pee*, yet he was kill'd. Yes, he was so, but it was *digitus Dei*, the Finger of God killed him, as it did *Ahab* that *Cuirazeer*, hitting him in the Joints of his Harness, which otherwise it was a thousand to one but they had both been invulnerable. Not that I would have a man *manacled* in his Armour, that he cannot use his Arms; 'tis enough probably (for Armour keeps no *Assurance Office*) to secure the noble parts, the Head and Heart, from mortal wounds, let the other take their fate. The Militia of *England* are numerous and strong, but the *Statutes* that well forms them are at this day generally eluded by the Levity of such *fresh-water Officers*, that never saw a Sword drawn in Anger, and fit themselves and their Souldiers rather for a *Dance* than a *Fight*, and rather *light, to run away* nimbly, than abide the Shock and Brunt of a Battel, by arming their Men as the Law requires and enjoyns, the better to play *the men for our people, and the Cities of our God*. There are many other causes of *Additional Valour*, as *Despair*, *Custom* and *Use of Wars*, or any thing that cheers or exhilarates the drooping Spirits, which I leave to Men of War: And thus much for *Good Courage*. The method of my Text invites to speak next of *Good Conduct*. And perhaps,

haps, some that know me may think, that this is a *Province as fit* for me to undertake as most other of my Coat : But to do it now from a *Text*, would be as impertinent and pragmatistical as that of *Phormio* the *Peripatetick* Philosopher, who took upon him to read a Lecture of the *Duty of a Christian* and *good Conduct*, in the presence of *Hannibal* the bravest General in the World. Therefore I'll wave it now, and also the treating of a *good Cause*, because I have said a great deal to it and of it already, under another Head, and speak a little, and but a little, in the last place, of the *second-general part* of the Text, *Passive Valour*, the most difficult and most *divine part* of *Valour*. Yet many Men have attained to this Good Courage in *Passive Valour*, that never were famous for *Active Valour*. Any Man, nay, Woman, that is a *good Christian*, may learn to bear, and be courageous in *passive Valour*, which is nothing else but a quiet and *serene* temper in the greatest *Straits*, and under the greatest *Pressures* and *Difficulties*, *Losses* and *Crosses*, that can possibly befall Mankind, being very well pleas'd with *whatsoever* pleases God to send, according to his good pleasure, as he has *predestinated* and *pre-ordain'd*. Not but that it is not only lawful to pray against all *Temptations*, and to be *delivered from* all Evil; and not only pray against the *Plots* and *Devices* of the Enemy, and counterplot them; use all *Stratagems*, *Ambuscades*, and whatever the mischievous Wit of Man has invented for destruction of our Enemies; but, when we have done *all that active Valour can instruct*, and all will not do; when we meet with *Losses*, *Defeats*, *Captivity*, or *Death*; then a *divine Souldier* must quietly submit to the good pleasure of him in Heaven and in Earth. Will we, will we! it is a *Sin*, nay, a *Folly*, to repine, but serenely say with our Blessed Saviour, *If this cup may not pass from me except I drink it,*

not my Will, but thine be done. Thus Holy David prayed and fasted, and *used all means* to save the Life of his beloved Son, *the fruit of his Sin*; but when God had *declar'd his Will* by the death of the Child, he *cheered up*, and call'd for good Chear. On this score it is that St. Paul exhorts the *Philippians* to be *careful for nothing*, meaning, *for nothing that is past*: That care alone is sinful which is *Janus-like*, and which looks both *backward and forward*; forward it *may* look, forward it *must* look, by way of prevention.

For so our Saviour and the Apostle frequently inculcate this Care or Heed that looks forward, Luke 21. 8. *Take heed that no man deceive you: let him that standeth take heed lest he fall*: 2 Cor. 7. 22. That we should care for our selves, and for one another; And yet, saith St. Paul, 1 Cor. 7. 32. *I would have you without carefulness for what is past*; and your care may hurt you, *macerate you*, deject you, but cannot possibly help you; therefore *use the means*, and when you have done what you can, you have *acted all your part*; the next is *God's part*, I mean the Event, the Issue, the Success, for that trouble not your *silly Heads*, 'tis none of your Province, but belongs to God alone, therefore cast away Care, and cast all your Care upon God, for he *careth for you*, 1 Pet. 5. 7.

I cannot but pity those poor Hearts, that make their Lives a Burthen to themselves and all that are near them, being overcharged with Cares and Fears of *what shall come to pass*. For my part, I care not what comes to pass, I'll prevent with my Might and Courage what we call Evils, but *when all I can do will not do*, whatever comes is welcome. With what a Courage did St. Paul embrace his Fate! How carelessly he descants on his death, as if unconcerned! Death, that is the *King of Terrours*, and makes them all *their life-time subject to Bondage*,

Gates, and Fears, was but St. Paul's Rejoycing and Entertainment; yet the Sentence of Death, the Sentence to be beheaded, was past upon him by that bloody Nero, and shortly to be executed; then he writes his Second Epistle to Timothy, and talks so unconcern'd, we cannot but joy in him and with him, as if he was only to undertake a pleasant Journey; I am now ready to be offered, and time of my departure is at hand, 2 Tim. 4. 6. The time, the hour he had long wish'd for, having a desire to depart, and be with Christ, which is far better.

A desire to depart; the Original signifies, an earnest longing of Soul; as if nothing could satisfie, but to have his longing, namely, Death, which I say is called, The King of Terrours, the chiefest of Terrours; but Death is so to none but to Knaves and Fools, I mean, to impenitent People, and silly ignorant People. To dye! What's that? 'tis as natural to dye as to be born; it is more necessary to dye than to be born; it is (for ought we know) less Pain to dye than to be born; Why do we fear Death then, that is so natural, so necessary, so beneficial; there the Wicked cease from troubling, and there the Weary be at rest: There no Tyrant can hurt us, no Grief assault us, no Pain nor Anguish, for our selves or others, can torment us; there all Tears shall be wiped away from our Eyes. And, do we fear then to dye? Obj. No, say some, we do not so much fear to dye, nor cry, Lothe to depart, for any Sweets of Life, (which at the best are but bitter Sweets) but we fear the Consequences of Death and Judgment.

Ans. Do you so? But, I'll give you an easie and infallible Receipt and Remedy against these fearful Consequences after Death; that which makes a Snake or a Serpent terrible, that alone makes Death terrible, namely, the Sting; take away the Sting from these, and you safely, and without fear or danger, hug them in your Bosoms. Now the Apostle tells us,

The

The Sting of Death is Sin; take away that, and Death is stingless and harmless. Sin shall never be imputed to any that are not Volunteers to Sin. A man is not a Rebel to his Prince, nor any guilt imputed to him, tho' he be in the Enemy's Quarters, if he be taken Captive thither, and strive to his utmost to make his escape. So neither shall any man be accounted a Rebel to Heaven, that's carried Captive, thro' Weakness and Infirmary, to any Sin, and strives to escape, hating all Sin with a perfect Hatred, and resisting it as his Enemy to his utmost: To such a one the Lord imputeth not Sin; Sin is in him, but he does not live in Sin, lye in Sin, delight in Sin, wallow in Sin. But, what a vast difference is there betwixt him that is overtaken in a fault, and he that is a Volunteer to Sin, and follows it with all his might to overtake it! If to such a one Death be the King of Terrours, I cannot blame his Fears; but, Who can pity him that takes no pity on himself, that loves a Lust above his God, above his Soul, and above his Peace here and hereafter, when he may so easily disarm the King of Terrours, taking away his Venom and Sting?

To conclude *this point*, By what has been briefly said you may easily know to get an *Antidote* against Death, and Losses, and Crosses, whatsoever; and consequently, be *arm'd against* Cowardise, and all unmanly and unchristian Fears, even in the greatest Streights, tho' beset (as *Joab* and *Abishai* in the Text) with a numerous Enemy in Front and Reer. Our part then is, to be of good *Courage*, with a *good Conscience*, and in a *good Cause*; and let the event be Life or Death, Victory or Defeat, *Let the Lord do what seemeth him good*. To dye thus in Battel for our People, and the Cities of our God, Where is that Bastard that is afraid thus to dye; rather than survive a few weary days, living, or rather dying daily with the Pangs of the Gout, the Dropsy, the Consumption, Stone, or the like?

Not but that God's Will be done, if this grievous Lot at any time must be our Lot, to endure a Thousand irksome Deaths, painful and grievous to our selves, and loathsome and troublesome both to our selves and by-standing Friends; but we cannot help it, if we must be *condemn'd to endure the Fatigues of Life* to the last *dringling Sand*; we may not *break* the Glass, but if a Bullet break it, and in a good Cause, the Glass is *well run out*, and the most made of it that it can *possibly* be worth. What! Do we *fear to go to God* and Heaven, (our certain Portion) if we dye with the said good Conscience, the said good Courage, and in the said good Cause, in defence of *our People, and the Cities of our God*? The very Heathen, that had but Light of Nature, *pro aris & focis*, were ambitious to dye *for their Altars and Firesides*. For this Good Cause to be *kill'd in Battel*, is, to *dye in Peace*, like good King *Josiah*, who is said to be gathered *to his Fathers in Peace*, and yet he died in *the Field*, in the Fight, with his *Sword in his Hand*: So that well may such a *Divine Souldier*, with good old *Simeon*, Swan like, sing his *Nuncdimittis*, tho' he dye like the great King *Gustavus Adolphus*, in the Field: Death may *take* such a man, Death cannot *hurt* such a man by cutting off a few weary minutes; for, his Account is fairly cast up, like *Joab's* in the Text; if he lives, he lives in Victory and Triumph, and lives to God; and if he dies, he dies in Honour, and dies in Peace, and lives *with God*. Can Life or Death be *put out at better Interest*? Can *more be made of it*? Well may such a Divine Souldier and Champion for Heaven say with *St. Paul*, after he had fought *with Beasts at Ephesus*, and *more brutish men*, *I have fought a good Fight, I have finished my Course, I have kept the Faith; henceforth there is laid up for me a Crown of Righteousness*, 2 Tim. 4. 7.

I have

I have been extreamly cheer'd in the greatest Difficulties (my little Experience did ever encounter) with that Expression, *Isa. 41. 14. Fear not thou Worm, Jacob.* One would think, if *Jacob* be a *Worm*, he had more cause to fear than any other Creature under Heaven; a *Lion* has *Strength*, a *Worm* has none; the *Dove* is fearful, but she has *Wings*; the *Hare*, the *Deer* are timerous, but they have *swiftness of Foot*, to fly from Danger; a *Snake* has none of these Advantages, yet she has a *Sting*. But a *Worm*, what Creature so despicable, so subject to the tread of every Foot? She has no *Wings* to fly, no *Sting* to make them stand off, yet *Fear not thou Worm, Jacob.* And why (the Reason follows in the next words) *For I am with thee*, saith God. And if God be for us, who can be against us? And here I shall baulk my Discourse, and the Text, if I do not shew,

Q. 1. First, How God may be said to be for his People, when the Lord does *what seemeth him good*, in prospering them, as he did *Joab*, in the Text, with Victory? Or, how God may be said to fight for his People?

Q. 2. And secondly, How long he will fight for them?

1. I answer, that God *visibly* fights for his People four *several ways*, all applicable to *this Text* and *these Times*, for which I purposely chose this Text; and if I should conclude *my Discourse* on this Text, only with shewing what we should do in case of Death, Defeat, or any other *sinister event*, (a Consideration very useful and necessary) yet it would be a Contemplation too melancholly and ominous, to conclude with Passive Valour, in active and victorious times, such as this of *Joab* in the Text, a Victory suitable and parallel to ours in this Juncture: For, in the Verse next following the Text, we hear the good News, that the Idolaters are *run for it*, the
Syrians

Syrians before Joab; And when the Children of Ammon saw that the Syrians were fled, then fled they also before Abisnai. Almighty God then gives Victory, and visibly fights for his People, when they fight in a good Cause, four several ways: He did it for Israel, Great Britain, and Ireland.

1. God is said visibly to fight when he raises up a Hero, a Worthy, by endowing him with the Spirit of Courage, as he did Gideon, Baruk, Jephtha, Sampson, David, Samuel, and (that I forget not) Moses and Joshua. But of this I have spoken fully already under that Head of *Supernatural Courage*. But, if I should only remember those famous Worthies, so long ago, and so remote, my Memory would be as *ungrateful* as *treacherous*, if I should forget what all the World at present admires, and Posterity will much more, His Sacred Majesty King WILLIAM, whom GOD has raised up to be a Deliverer to us in the day of our distress, and to rescue us from Popish Tyranny and Superstition, and all those Miseries and Calamities which were ready to break in upon us. I am upon a Subject incapable of Flattery or Hyperbole, but surely I cannot say less upon so great and fair Occasion, than to say my Prayers; I only repeat the daily Prayers of the Church of England; *In raising up thy Servant King William, to be a Deliverer to us in the day of our Distress, &c. When God's Hand is lifted up, they will not see, saith Isaiah, but they shall see, and be ashamed for their envy, &c. Isa. 26. 11.* We have still many Envious Souls amongst us, it spites them to the Heart, to see what God has done for these Kingdoms, and yet they clap their Hands before their Eyes, and will not see what all others in the World see: What's the Reason? The Prophet says, *For their Envy, &c.* Let them go on, and let them go to their Idolater, (their Idol) if they please or dare; let the Blind lead the Blind, till they both fall into the Ditch;

I mean the *French*, and the *Frenchified English*. *Frenchified English*! There's a word unknown to our Forefathers. We used to be such Apes, as to *take Laws from France for Feathers*, and *Lace*, and *Top-knots*, but the *English*, for 500 years and upwards, have been a *Terrour to France*: And, are these *Frenchified-English* Natives then? And, do they know to whom they truckle, and why? I cannot say *less* on this ungrateful Subject, and I *will not* say more, especially at this time, and on this occasion; I am very ready at another time to speak more home to our silly fellows at home.

2. God fights for his People, by sending *his Fear* and *Terrour*, *Amazement* and *Astonishment*, into the Hearts of the Enemy. This in Scripture is called *God's Hornet*, which, like Beasts stung with a *Garabee* or *Hornet*, made Men run they did *not know whither*, and they did *not know why*, nor where to be safe, they were in such a *Consternation*, *Amazement*, and *Fear*: And so is the word interpreted. *Deut. 7. 20, 21.*

Thus when the cowardly Spies (*Cowards all but Caleb and Joshua*) went to spy out the Land of *Canaan*, the poor Hearts were *out of Heart* when they saw the Giants, the Children of *Anak*, *Num. 13. 32, 33.* and that all the People were men of *great stature*. *But we* (*say they*) *were in our sight as Grasshoppers*, and *so we were in their sight*. But, little men may *look up to Heaven*; little men may *cry*, I hope, and call to *G O D* for help, the less Ability they had in themselves: Therefore, saith God, *Josh. 24. 12. I sent my Hornet before you, which drove them out from before you, but not with thy Sword nor with thy Bow.* Yet they had both *Sword* and *Bow* in conquering *Canaan*, but to little purpose; if God had not sent his *Hornet* before them, to sting the Enemy to the Heart, and to leave the *Lubbers* (*like ominous Beasts for Sacrifice*) *without a Heart.*

And,

And, to apply it, What account can be given in human Reason, why *Ten of our men*, lately in *Ireland*, would usually make an Hundred to fly? Was it because we were bigger, or taller, or stronger-limb'd than the *Irish* or *French*? No such matter: But all the reason that can be given is this; they were stung with *Dread*, *Horror*, and *Amazement*, run like *Beasts* stung with a Garabee, they did not know why, nor whither, nor *where* to hide; God sent his *Hornet* before us, and to him be the Glory, not with thy *Sword*, nor with thy *Bow*. Nor can it be said, that our late Deliverance and Redemption three years ago, was wrought or brought about with *Sword* or *Spear*. To see such an Army (*treble the number* of our Deliverer) none better mounted, nor better arm'd; to see a Navy well equipp'd, Men of War well rigg'd, and all these to melt away and scatter, no man pursuing them. What's the matter? God sent *his Hornet* before them. Not but that it spoke both natural and supernatural Courage, in a superlative manner, to attempt so bravely; and through Faith, to subdue Kingdoms; but it was *digitus Dei*, the Hand of God was visible in it; to him be the Glory, not with thy *Sword*, nor with thy *Bow*.

3ly, It seemeth good to the Lord sometimes visibly to fight for his People without any human means at all, and that by Emissaries sent from *Heaven*, (I had almost said, from *Hell* too.) Thus a good Angel, an Emissary from *Heaven*, was sent at the Prayer of that good King *Hezekiah*, who kill'd in one night, in the Camp of *Sennacherib* King of *Assyria*, 185000 men. *Isa.* 37.36.

And thus they fought from *Heaven*, the Stars in their courses fought against *Sifera*, defeated by a Woman, the valiant *Deborah* and her Captain *Baruk*, *Judg.* 5. 20. Thus they they fought from *Heaven*, the Stars in their courses, (the Winds and the Waves) fought against

against the *Spanish Armado* (stil'd *Invincible*) in 88, defeated by a Woman, the Valiant Queen *Elizabeth*, and her Captain *Drake*; in memory whereof I have seen much of Queen *Elizabeth's* Coin, with her Effigies upon it, and the Effigies of a *Drake*.

Thus *they fought from Heaven, the Stars in their courses*, (the Winds and the Waves) brought our Deliverer's Navy, in 88, three years ago, to *their desired Port*: Nothing but the Finger of Him that commands the Winds and the Waves could have done this; to him be the Glory, not with *thy Sword alone*, (tho' a brave Sword) nor with *thy Bow*. Nay, sometimes Almighty God sends Emissaries from *Hell*, to vex and plague the Enemies of his People. Thus the Psalmist tells us, *Psal. 78. 49.* that when God delivered his People from that Tyrant *Pharoah*, and *Egyptian Bondage*, *He sent evil Angels amongst them*. And thus a lying Spirit, (and therefore a Devil) made King *Ahab* fall at *Ramoth-Gilead*, 1 King. 22. 22. when God sent him on an Errand improper for a good Angel and Emissary from Heaven. An Angel thus made a few silly Worms pull down the Pride of that *Atheistical King Agrippa*, and eat him up alive. And a silly Fly killed our Countryman Pope *Adrian IV*, the only English-man that ever was Pope.

The Hand of God guided the *Randome-Arrow* to the Heart of that Idolatrous King *Ahab*, through the Joints of his Harness, where only it was penetrable.

4. Lastly, God fights for his People sometimes with *weak* human means. Thus *Israel* must be delivered in *Gideon's* time, not with his whole Army (for then *God's Arm* could not have been so visible amongst so many strong men at Arms) but by the men that lapped as a Dog lappeth, probably the weakest and sickliest in the Camp. From this Topick the

the good and valiant King (and therefore valiant, because the good King) *Hezekiah* cheer'd up his drooping Souldiers, 2 Chron. 32. 7, 8. *Be strong and courageous*, be not dismayed for the King of *Assyria*, nor for the multitude that is with him; with him is an Arm of Flesh, but with us is the Lord our God, to help us, and fight our Battels. But how long will God fight our Battels? The Prophet *Azariah* answers this Query in good King *Asa's* time; *The Lord is with you whilst you are with him, but if you forsake him, he will forsake you.* Many a good Cause is spoil'd by ill management, and many a good Army by ill Discipline: *England* has a potent Enemy, but yet a good Cause, that we may say of our King as *Abigail* said to King *David*, *My Lord fighteth the Battels of the LORD.* GOD grant that this good King and this good Cause do not miscarry by a debauched Army and Navy. Can we expect that God should fight for or with these men, that fight against him, and bid him Defiance, cursing themselves and their God? We may assure our selves, that those that wage War against the King of Heaven, will never fight successfully for Their Sacred Majesties. He that is not truly virtuous, may do, perhaps, some flashy Feats, in *Vapour*, or for Company, or for Shame, or for Fear, or for Despair, but he can never be true to his Post, nor truly valourous. Where there's no Grace, no Goodness, no Sobriety, nor any Virtue, God is not there, Valour is not there, nor Faith, nor Faithfulness there: A Man's Courage and Loyalty must needs be as frail and precarious as his Conscience and Religion; and if he does not sell his Loyalty as he bought his Place, and sell his King and his Faith too, it is because the *Judas* wants a Chapman. But in these days 'tis possible to find a Chapman too, that will be as free to part with his Purse as any Wretch can be to part with his Faith and Allegiance. *Purge out therefore our Sins for thy Names.*

Names sake, saith holy David, Psal. 79. 9. when he pray'd to God for Victory. If our Armies and Navies be not soundly and thoroughly purged from open Prophaneness, and Cursing, Swearing, Damning, and Debauchery, and from fighting against Heaven, by sinning with an high Hand and an impudent Forehead; they will never prove Men of good Courage, never play the men, in defence of Their Sacred Majesties, nor in defence of our People, and the Cities of our God.

The End of the Second Volume.

The Great Old Cause
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The End of the Second Volume

